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The CHRISTIAN CENTURY

Published Weekly

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Europe's Forgotten Man

An Editorial

Under Blockade

By Alan Walker

Out in the Open

An Editorial

No Christian Marshall Plan

By Karl Barth

Christian Expansion—Next Phase

By Herbert W. Newell

15 Cents a Copy • December 8, 1948 • Six Dollars a Year

In This Issue

KARL BARTH

delivered the address which is published in this issue early during the Amsterdam Assembly of the World Council of Churches. He was discussing the theme of the Assembly: "Man's Disorder and God's Design." The great Swiss theologian spoke in German. The translation into English which appears here was made by the World Council staff, and it is that which was distributed at the Assembly. We publish it because it was one of the most important statements made at Amsterdam. Only the introductory paragraph has been omitted. The title is ours.

ALAN WALKER

a Methodist minister from Sydney, Australia, has spent the past six months in the United States, England and Europe studying new techniques to apply in the progressive community church of which he is pastor. His article in this issue is based on observations made during a visit at headquarters of the Australian military mission in Berlin. Mr. Walker's trip to Germany was made under the sponsorship of the Australian government.

HERBERT W. NEWELL

is associate general secretary of the World Council of Churches. An Englishman and a former missionary in India, he is particularly interested in maintaining and increasing the cooperation between the World Council and the International Missionary Council. The Amsterdam Assembly was greatly enriched by the active participation of representatives of the younger churches of Africa and of India and other Oriental countries, of whom Dr. Newell writes in this issue.

JOHN W. ABBOTT

associate secretary of the Rhode Island council of churches, is the new Christian Century news correspondent for that state.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

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December 8, 1948

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Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Copyright 1948 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage 50 cents extra; foreign postage, $1.50 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

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Calendar of Coming Events

Dec. 7-9. National Temperance Movement Second Biennial Convention, First Covenant Church, Minneapolis.

Dec. 12. Universal Bible Sunday.

Dec. 12. Chicago Sunday Evening Club; Walter W. Van Kirk, speaker.

Dec. 12. Ford Hall Forum, Boston; John J. Wright, speaker.

Dec. 13. Boston Congregational Club, Old South Church; Walter Judd, speaker.

Dec. 14. Boston Institute for Religious and Social Studies; Frederick J. Gillis, Bernard Mandelbaum, Erwin L. Shaver, speakers.

Dec. 14. Chicago Institute for Religious and Social Studies; Erik Barnouw, Sydney H. Eiges, Wilfrid Parsons, speakers.

Dec. 14. New York Institute for Religious and Social Studies; George N. Shuster, John Courtney Murray, speakers.

Dec. 19. Chicago Sunday Evening Club; E. Stanley Jones, speaker.

Dec. 19. Ford Hall Forum, Boston; Henry C. Wolfe, speaker.

Dec. 20-24; 27-31. Seventh Seminar on Normal Living, Antioch College, Yellow Springs, Ohio.

Dec. 25. Christmas Day.

Dec. 26. Chicago Sunday Evening Club; John B. Thompson, speaker.

Dec. 26. Ford Hall Forum, Boston; Murray Banks, speaker.

Dec. 27-Jan. 1. United Student Christian Council First Ecumenical Student Conference, Lawrence, Kan.

Jan. 2. Chicago Sunday Evening Club; Bishop Wallace E. Conkling, speaker.

Jan. 2. Ford Hall Forum, Boston; Robert R. Nathan, speaker.

Jan. 4. New York Institute for Religious and Social Studies; John Erskine, William Haller, Delmore Schwartz, speakers.

Jan. 6. Epiphany.

Jan. 11. New York Institute for Religious and Social Studies; Philip Rahv, Elmer Rice, George N. Shuster, speakers.

Jan. 13-20. National Christian Teaching Mission, Boulder, Colo.

Jan. 16-22. Church and Economic Life Week (Federal Council of Churches sponsorship).

Jan. 20-27. National Christian Teaching Missions, Saginaw, Mich.; Sioux Falls, S. D.

Feb. 1-4. National Lutheran Council Annual Meeting, New York City.

Feb. 3-10. National Christian Teaching Missions, Burbank, North Hollywood and Van Nuys, Calif.

Feb. 6-12. Boy Scout Week.

Feb. 13. Race Relations Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXV CHICAGO, DECEMBER 8, 1948 NUMBER 49

EDITORIAL

UNTIL recently, propaganda for the North Atlantic Security Pact was based on the carefully nurtured supposition that the Western Union powers had taken the initiative in launching the proposal. Now we learn that Washington is actively promoting this military alliance.

Whose 'Defense' Pact Is This?

James Reston, able diplomatic correspondent of the *New York Times,* reported on November 24 that "the United States is quietly urging Norway, Denmark, Eire and Portugal to consider associating themselves with the proposed North Atlantic Security Pact." The pressure has not attained the status of a formal demand, but it is being applied, not only in Washington but also in Paris and in the capitals of these nations. The *New York Times,* which took the lead in advocating peacetime conscription and rearmament, now logically joins the cry for this further step toward war. It reveals the hollow and deceptive character of the proposal, however, when it concedes that Sweden is justified in remaining aloof for a while because "the West is as yet in no position to do much for Scandinavian defense." That is true, and not only of Scandinavia. Furthermore, the Swedes are right in their judgment that power blocs of the kind envisaged in the proposed pact "are more likely to provoke than to prevent a war." That has always been the view of the United States until now. Formerly, when the people were consulted, we also tried to limit the spread of war by a policy of neutrality. Now both parties connive to keep such great decisions as this out of pre-election discussions and our diplomats take the initiative in making certain that no island of peace will survive the bloody inundation of universal carnage.

Precedent for World Citizenship!

EIRE is breaking her last ties with Great Britain. But Britain says that the former dependency will not be treated as a foreign nation and that Eire citizens will not be regarded as foreigners. This is something new. The republic of Ireland is asserting its complete independence, and without reprisals. Instead, Great Britain, Canada and South Africa have fully accepted Eire's new status and have announced that they are prepared to exchange reciprocal citizenship and trade preference rights. Not only will 2,000,000 Irishmen continue to enjoy full civil rights in Britain but all their countrymen who join them in the future or who go to Canada or South Africa will possess the same privileges. It is not surprising that Mr. Churchill was reduced to impotent rage when this development occurred in the House of Commons. Defender of imperial prerogative that he is, he found it impossible to understand a conception of citizenship that reaches beyond national boundaries. But now that this precedent has been established, what is to prevent it from being carried farther? Exponents of world government have long insisted that citizenship must be invested with a wider connotation than any national state can give it. Britain has led the way in exchanging reciprocal citizenship and trade preference rights. The United States has successfully developed the latter under the reciprocal trade agreements which are associated with the name of former Secretary of State Hull. Why give commodities privileges that are denied to people?

Foreign Policy for Peace or War?

THE COMING session of Congress will be confronted by many decisions of vital importance, but none more urgent and critical than those bearing on the foreign relations of this country. The first among these concerns the relation of the United States to the United Nations. We are committed by Senate action to work in the U. N. together with other member nations "to maintain international peace and security." Shall we continue to by-pass that body through the Truman Doctrine, to enforce which the coming Congress will be asked to make further appropriations? We are committed by Congress to give Marshall plan aid to European nations for their economic recovery. Are new appro-

priations for this purpose going to be channeled into a new and thinly disguised form of military lend-lease? Congress has appropriated substantial funds for assistance to the government of Chiang Kai-shek. Will it permit the executive department to convert this help into a project that will destroy the remaining shreds of China's sovereignty and involve us in the endless Chinese civil war? We are committed by the Potsdam declaration and by acts of Congress to maintain an occupation in Germany, Austria and Japan. Are we going to carry this on for the authorized purpose of restoring the civil life of those nations on a democratic basis, or will we use the occupation to prepare them to become the battlefields of a war with Russia? We are committed by vote of the General Assembly of the United Nations to the partition of Palestine into separate Arab and Jewish states. Will we permit the separation to be accomplished regardless of our interests in Near Eastern oil or of domestic political considerations? We are launched by congressional action on a huge rearmament program. Have we not learned the truth of Charles A. Beard's observation that "armaments are foreign policy"? In all these decisions the central issue is: Is our foreign policy designed to bring peace or war?

Thomas Committee Attacks 'Reds' in Churches

CHAIRMAN J. Parnell Thomas of the House un-American activities committee is under indictment for padding his payroll, but that does not stop Benjamin Mandel, the committee's director of research. With the approval of the committee, he issues a pamphlet, *100 Things You Should Know About Communism and Religion*. We have attempted to secure a copy, but so far have had no reply to our letter. So we find it necessary to comment on the excerpts that have appeared in the daily papers, which are giving the usual prominence to the unproved charges of this committee. The current broadside continues the methods used by the committee for years of trying to establish guilt by association. The quality of the research entering into its quest for facts is illustrated by the charge that one of the church organizations which Communists have infiltrated is the Epworth League. The director of research might have learned, had he checked with one Methodist, that the league was dissolved on December 31, 1940, and that the question of Communism had nothing to do with its demise. The booklet properly warns Americans that Communists do not hesitate to try to infiltrate church groups, but it produces not one scintilla of evidence that they have actually succeeded in doing this. Instead, by false implications involving the Y.M.C.A., the Y.W.C.A. and other Protestant organizations, it attempts to condemn them before the bar of public opinion without trial. This is unfair, undemocratic and un-American. If the committee has evidence of wrongdoing, let the evidence be produced in court, as the Cleveland Baptist Association demands. There the accused will have the same fair trial by jury which Chairman Thomas will have, even though he has often participated in the condemnation of others by unsupported denunciations, as in the present instance. Under the circumstances, the publication of this attack on religious leaders and groups is redolent with the odor of red herring. It might deflect the hounds of the law from the trail leading straight to the door of Mr. Thomas. It might, but it won't.

Shall Missionaries Leave China?

MISSIONARIES and other Americans are warned to evacuate China. This confronts thousands of representatives of the churches with a difficult decision. The reasons for withdrawal need no elaboration. The Communists control all of Manchuria and a large part of north China, and the entire country is rapidly dissolving into a state of anarchy and chaos. Under these circumstances no man's life is secure. The decision that heads of families are required to make is particularly difficult. The mission boards are wise in leaving the choice as to what they should do to their people in China; they know better than secretaries in New York what factors must be taken into account in this complicated and dangerous situation. Whatever individuals and families do in these circumstances must be accepted without criticism. Many will decide to remain—some indeed have already so decided. Seven Presbyterians who have stayed in Tsinan, the capital of Shantung province, are still, as this is written, usefully at work, although the city has been in Communist hands for some time. A number of American Congregationalists are reported by Worldover Press to be continuing their school in Communist territory in Shansi. The American Friends are maintaining a service unit in Communist territory. Worldover Press says that "a surprising number of American and European missionaries, despite the increasing intensity of the war, have been reconsidering earlier plans to quit north China should it become wholly Communist. There seems clear evidence that the Communists are trying to win favor with foreign missionaries whose schools and hospitals have made genuine contributions."

'Utterly Repugnant,' Says MacArthur of Hangings

GENERAL MacArthur confirmed the sentences of death imposed on seven Japanese war criminals by the International Military Tribunal, but he declared that no duty he had ever been called upon to perform was "so utterly repugnant" as this. The general said he was empowered only to review the proceedings of the tribunal to find whether they conformed to the mandate laid upon the court by the Allied nations. He found that they had. Nevertheless he asked members of all faiths in Japan "to seek divine help and guidance that the world may keep the peace lest the human race perish." "I pray that an omnipotent Providence may use this tragic expiation as a symbol to summon all persons of good will to the realization of the utter futility of war—that most malignant scourge and greatest sin of mankind—and eventually its renunciation by all

tions," he said. So the general paid his respects to the inability of retributive justice to face the supreme moral issue raised by that endless circle of reprisal called war. He failed, however, to point out that this circle can only be broken by forgiveness. That was done by a letter sent to him and to the President on November 15 by the mission board of the Philadelphia Friends. It asked for mercy for the Japanese leaders, not because they are not guilty but because "their execution at our hands is a further denial of the sacredness of human life." "In carrying out these death sentences," the Friends declared, "we also would be guilty of transgressing the same moral law that they have broken. . . . Surely, to forgive our enemies and to do good to them that despitefully use us is the beginning of that new era of international trust and fellowship for which we all so earnestly beseech God. . . . As Americans, we feel the need to atone for the terrible atomic bomb that we unleashed without warning on the Japanese people. Sparing the lives of seven men as an act of atonement may help to heal the wounds of the spirit both in Japan and in America."

A 'Week' Worth Observing

AS EVERYBODY knows, there are entirely too many causes and projects calling upon Americans to set aside days and weeks for their observance. But one new project of this kind deserves consideration and cooperation. The department of the church and economic life of the Federal Council of Churches calls upon each congregation to observe January 16-22 as Church and Economic Life Week. This should be done. When as important a business magazine as *Fortune* devotes many pages to a thoughtful article on "The Churches Speak to Business"—it does that in its December issue—it is high time that churches take their responsibilities in this area seriously. *Fortune* makes it clear that the series of studies conducted during the past two years by the department of research and education of the Federal Council are not a "confusion of tongues," but show a clear consensus, which it outlines. In these and other studies the religious mind has something highly important to say to the business mind. It starts from the conviction that nowhere have we created a Christian society, and this failure is partly due to the fact that in the economic sphere we have permitted practices which confront the Christian conscience with intolerable contradictions. It may be true that churchmen know too little about economics and that business men have a faulty understanding of Christianity. But how can Christians make their vocations serve the way of life to which they are committed unless their churches deal courageously and honestly with the application of love, justice and righteousness in daily work? The Federal Council department on the church and economic life, whose address is 297 Fourth Ave., New York 10, will send to any interested person the council's statement on "Basic Christian Principles and Assumptions on the Church and Economic Life," which was issued in September 1948, and other useful materials. The report of Section III of the Amsterdam Assembly of the World Council of Churches is also highly relevant. The church is not a neutral bystander in this area. In the week of January 16-22 it should prove that it is vitally concerned with the Christianization of the whole of life.

Did Amsterdam Scuttle Ecumenical Aid?

ARE the American churches subordinating the relief of human need to sectarian interests? That important question was raised in the November 10 issue of The Christian Century by Iain Wilson of the World Council of Churches. His article is now challenged by W. A. Visser 't Hooft, general secretary, and two other officers of the World Council. Their letter appears, together with a communication from Dr. Wilson, on page 1338 of this paper. We believe that Dr. Wilson has rendered the churches in this country a highly important service by bringing this matter out into the open. We hope, as he does, that the undefined new steps recently taken in Geneva will resolve the issue. Until that happens, however, the basic question must be kept in mind. Are the churches ready "to resign some degree of sovereignty for the common good"? More explicitly, are they ready to act as one for the relief of human suffering until the emergency is past? Amsterdam's reluctant answer was No. Its vote on the budget, which cut the sum allocated for the reconstruction department, can be interpreted in no other way. This is no reflection on the World Council, as Dr. Visser 't Hooft seems to think it is. Rather it is a reflection on a resurgent sectarianism, which is placing the interests of denominations above the satisfaction of the most elemental wants of suffering people. Efforts to administer church contributions for relief in the most efficient possible way have been defeated, temporarily we hope, by the success of the denominations in restricting the competence of the central office in Geneva and in establishing direct relations with the recipient churches. We are glad to hear that Dr. Wilson is coming to America and that he is available for speaking engagements. He can be addressed in care of American Committee for the World Council of Churches, 297 Fourth Ave., New York 10. He speaks as a friend of suffering humanity and of the World Council, and both will be served if he gets the widest possible hearing.

Canadian Council of Churches Meets

ONE of the good effects of the emergence of the World Council of Churches is the formation in many countries of councils of churches so constituted as to aid the functioning of the world organization. One such council, the Canadian Council of Churches, has just held its annual meeting in Ottawa. At this meeting Dr. William J. Gallagher, the secretary of the council, made some statements which apply equally to this country. Noting that "we have now entered a new era in the relations of the churches with one another," he said, according to Religious News Service: "There must be

a will to give more adequate and more effective expressions of our unity. That in turn depends upon the deepening of our life in Christ, for it is as we are drawn closer to him that we are drawn closer to one another." He warned the delegates against permitting the Canadian council to become "a dumping ground for the inconvenient questions or the awkward odds and ends with which ministerial or ecclesiastical bodies do not know what to do." "If you have something you don't know what to do with, don't send it to me," he said. "I don't know what to do with it either, and I don't think this council should be used as a rubbish can." That advice applies all along the line, on this side of the border as well as on the other. Entirely too many local councils of churches are loaded down with "inconvenient questions" concerning labor disputes, racial relations or comity matters which the member bodies lack will or courage to dispose of themselves. Reference of any question to a local or national council ought to be accompanied by grants of the means that will allow the council to deal with it. If the denominations are prepared to cooperate in the settlement of such issues, they will find interchurch bodies ready to do their share. If they are not so disposed, they should not pass the buck.

Europe's Forgotten Man

THIS PAPER opposes the proposed North Atlantic Defense Alliance because we fear that it will hasten rather than delay war with Russia. We believe that its lend-lease features will require, as Walter Lippmann says, imposing wartime controls on the American economy which will push the administration step by step into actual war. We think that it will strangle Europe's own efforts at recovery, and thus will cause the Marshall plan to fail. We foresee that, if such a military alliance goes into effect, the real makers of our foreign policy will be, to a greater extent than ever, the generals and admirals, and we have no confidence in them as architects of peace.

All these reasons for opposition have been advanced in previous editorials. But if all these fears could be proved groundless, we still would oppose what is now being so vociferously advocated, because we believe that a North Atlantic Defense Alliance would cost the United States an intangible of immense importance—the confidence of the common man in Europe. If the generals succeed in fastening a military alliance with the U.S.A. on the western European nations, however strong that alliance may appear in the number of its divisions, tanks and planes, that strength will be an illusion. For at its core there will be the hatred of the common man, who will fear it, have no faith in it, give it no more service than he is compelled to give, and loathe its makers.

The case for a military alliance rests on two claims. It is said, in the first place, that it will commit the United States unmistakably to the defense of western Europe against Russia, and so will calm the fears of the western European nations, thus providing an atmosphere of confidence in which recovery can advance. And, in the second place, it is said that it will oppose Russian strength with the only kind of strength the men in the Kremlin respect, thus forcing them to drop their aggressive policies and designs.

Concerning the first of these claims it only needs to be pointed out that the United States cannot be more fully committed to resisting Russian military aggression that it now is and will be as long as an American army remains in Germany. Any Russian advance which involved running over that army of occupation would automatically and immediately bring war. The Russians know it. All the world knows it. The "reassurance" argument, therefore, does not amount to much.

As for the second claim, it seems to us to rest on a tissue of illusions and false conclusions. It is not true that Russia's strength is primarily military. From a military standpoint Russia is still far from recovered from the wounds of the last war. It is not true that the men in the Kremlin recognize no other strength than force; probably no ruling group on earth is more aware of the power of ideas or ready to hazard as much on the effectiveness of propaganda. Russia's dangerous strength today is of two kinds, negative and positive. Her negative strength lies in the misery of the masses in many parts of Europe and Asia, and in their loss of hope. Her positive strength lies in her belief in the communist gospel, and in the evangelical fervor of her missionaries. Neither of these kinds of strength, negative or positive, can be met or offset by rearmament.

Here we reach the heart of the problem in western Europe—especially in France, Belgium, Holland, Germany and Italy. Masses are in misery. Martin Niemöller points out in an interview in an English magazine, the *Anvil*, that he has not slept in a bed of his own for 15 years and that he and his sons have to take turns in wearing the clothes which have been given him. Yet he is in a privileged position among Germans! Asked whether the churches are a bulwark against communism, Niemöller replied: "All Germans are communists in the sense that none of them have any property. There is no such thing as capitalism any more in Germany." In such a statement there's a bit of platform exaggeration, no doubt, but the point is clear and sound.

The United States fought the war making great claims to these now miserable wretches. It devised the largest propaganda machine ever known to spread these claims. It told Europe's common man that we—speaking in the name of democracy—are for the worth and welfare of the individual. We are against the ruthless state. We are for peace. We are against the rule of force. We are for a future of hope and opportunity. We are for freedom.

As a result, the American forces which landed in Europe in 1944 were hailed as liberators. But doubts as to our real motives and intentions began to grow among the European masses almost at once. What else could have been expected in the light of a Morgenthau plan, our deals with reactionaries in North Africa and Italy, our speedy break with the Russians and the multiplying signs that we were forming a new line-up for a new war? This doubt has fed consistently since then on

the suspicion of the common man in western Europe that American policy there is less interested in his welfare than in preparing strategic positions for a showdown with the Soviet power. Matters have now reached the point where, in the minds of the masses, we are hardly more than tolerated as protectors, while we are feared as the makers—as much as the Russians—of a new war.

This belief that we are heading for a new war cuts the nerve of Europe's own efforts to recover from the last one. We exhort the people of Europe to get busy rebuilding their shattered life while we help with a Marshall plan. We have made unparalleled contributions to prove our desire to help—$80 billion in loans and gifts since 1915; more than $15 billion since the end of the second war. In time this policy might, and we believe would, revive the lagging spirits of the people of western Europe. Up to now, however, under the influence of their belief that we are preparing a European base for another war, they do little beyond the minimum required to stay alive. Why throw yourself heart and soul into a rebuilding program if the bombers will blot out all you build?

Negotiation of a North Atlantic Defense Alliance will, we believe, complete this process of alienating the confidence of the European masses in the intentions of the United States. Leaders of the western European nations will go along with an alliance policy, for if the United States wants it they have no real choice. But the common man will regard it as final proof that his fears are justified. He will serve under such an alliance only so far as he is forced and with resentment in his heart. In this frame of mind he will offer the Communist missionary a new opportunity.

All hopes for the salvation of Europe rest in the final analysis on the man the generals forget—the peasant, the artisan, the laborer, the small shopkeeper, the village teacher. If he balks, the whole scheme, whatever it is, collapses. What happened in France in 1940 should be a daily reminder on this score to the makers of our policy. The "greatest army in the world" simply fell apart, because France's common people had no heart in the fighting. They would have less now. The same is true of the masses in every other country in western Europe, except possibly Britain.

A military alliance can be made to look strong, as the generals lay out their symbols of strength and the press plays them up. Nevertheless it will in fact be weak, because the common man in western Europe on whom it ultimately depends wants no part of it. If the great, wealthy United States, as the champion of a capitalist world order, wants to fight Russia, that's all right with him, provided we do not fight over his prostrate body. He would, in fact, like to see us fight, for he fears Stalin. But he will go into a military alliance only as a conscript, ready to down arms at the first shot. And, what is worse, he will interpret our efforts to give constructive help, such as the Marshall plan, as in reality an effort to improve our strategic position. Therefore he will lie down on his recovery end of the Marshall plan job.

Since the Marshall plan requires the full productive cooperation of the working population of western Europe, this is another reason for believing that if the North Atlantic Defense Alliance is made paramount in our policy, that will be equivalent to dooming the Marshall plan to failure. It will make the European masses actively anti-American and ripe for Communist infiltration, where now they are passively anti-American and derisive of our democratic propaganda. This is an intangible price to pay for a military policy, but it will lead to tangible and tragic results. And it is too high a price for the very dubious benefits that will accrue.

Out in the Open

IF YOU BELIEVE the cardinals, archbishops and bishops of the Roman Catholic hierarchy in America, then you must believe that this country must choose between "secularism" and the union of church and state—at least so much union as to provide an immediate subsidy to schools teaching the Roman Catholic religion. This false alternative is presented in the extended statement issued November 20 over the signature of the four cardinals (Dougherty, Mooney, Stritch and Spellman), five other archbishops (of Baltimore, Cincinnati, San Antonio, Boston and St. Louis), and four bishops (of Erie, Fort Wayne, Charleston, Toledo and Columbus), who together constitute the administrative board of the National Catholic Welfare Conference.

The edifying title of this statement is, "The Christian in Action." The first part of it, dealing in a quite non-controversial way with the importance of applying Christian principles in the home, in economic life and in citizenship, deserves this caption. The remaining two-thirds might better be called, "The Roman Catholic Church in Action." The signatories make this pronouncement of Roman Catholic principles and policy as official as anything could be, short of a papal encyclical. Its import is: (a) that the First Amendment to the United States Constitution does not forbid federal aid to churches, and that separation between church and state is not an American principle in either history or law; (b) that religion must be taught in public schools and the Roman Catholic religion in Roman Catholic schools aided by public money; (c) that the Supreme Court's decision in the Champaign case should be reversed in order to make this legally possible.

I

The hierarchy's discussion of the First Amendment is substantially a repetition of the salient points in the argument given by Wilfrid Parsons, S. J., in his book, *The First Freedom, Considerations on Church and State in the United States,* which was published earlier in this year and was critically reviewed in The Christian Century of August 25. The First Amendment says: "Congress shall make no law respecting an establishment of religion." The bishops, following Parsons, assert that the phrase, "establishment of religion," has only one possible meaning—the establishment of *one church* as the recipient of governmental support which

is denied to all others. This meaning, they say, was universal in English and colonial history and was taken for granted by those who framed and approved the amendment. Barring "establishment," in their view, barred nothing except setting up one church above all others, and left the way clear for federal support of *churches*.

Let's look at the record and see whether, in the years just before the writing of the First Amendment (which was submitted by Congress on September 25, 1789), "establishment" could mean nothing but the exclusive establishment of one church.

In 1778 the state of South Carolina adopted a constitution which contained the following words:

> Article XXXVIII. The Christian Protestant religion shall be deemed, and is hereby constituted and declared to be, the established religion of this state. That all denominations of Christian Protestants in this state, demeaning themselves peaceably and faithfully, shall enjoy equal civil and religious privileges. [Then follow sentences recognizing the Church of England, previously the only established church in South Carolina, as part of the wider new establishment.] And that whenever 15 or more male persons, not under 21 years of age, professing the Protestant Christian religion, and agreeing to unite themselves in a society for the purposes of religious worship, they shall (on complying with the terms hereinafter mentioned) be and be constituted a church, and be esteemed and regarded in law as of the established religion of the state. . . .

The article also fixed the method by which pastors in "established" churches must be elected, and the declarations of civil loyalty and religious faith to which they must subscribe. There were Episcopalians, Baptists, Presbyterians and Quakers in South Carolina at that time. The constitution-makers may have been slightly confused in their sentence structure, but their meaning is crystal clear—all these diversified Protestant churches were to be included as within "the established religion of this state," and Roman Catholics were to be outside of it.

It is therefore *not true* that "establishment of religion" necessarily meant the establishment of one church to the exclusion of all others. The historical foundation of the bishops' argument is swept away and the argument collapses. It may be added, parenthetically, that in 1790 South Carolina adopted a more liberal constitution which omitted all the provisions for "established religion" and simply guaranteed "the free exercise and enjoyment of religious profession." This put all churches, Catholic as well as Protestant, on an equal footing without government subsidies or restraints—exactly the system which Congress had written into the First Amendment the year before, the system which became the American practice of "separation of church and state," and which the bishops now want to throw out as a "novel" doctrine that is being foisted upon the country by "secularists."

II

The effort of the bishops to brush off the doctrine of separation of church and state as "the shibboleth of doctrinaire secularism" is not the gesture of a merely doctrinaire clericalism but is one battle in a very concrete and purposeful campaign to get public money, as well as every other possible kind of governmental aid, for the advancement of Roman Catholicism in America. This campaign has been going on intermittently for a century, but without intermission during the past decade. To represent the opposition to it as a departure from American tradition resting upon a "novel" interpretation of the Constitution is an appalling piece of effrontery. Cases involving public money for private schools have been arising under state laws and constitutions ever since 1869. There was at least one in which state funds were denied to a Catholic institution in 1882. There may have been some earlier, and there were many later.

As soon as the Roman Catholic effort to get such funds began to gain some local successes, the opposition to it on constitutional grounds became explicit. The only element of novelty arises from the fact that such efforts have been emboldened and multiplied in recent years. The Jesuit weekly, *America* (Father Parsons' paper), stated in its issue of July 29, 1947, that "public funds are actually being allocated, in no less than 350 instances, to American parochial schools today." The recent trend has not been toward "secularism" in the schools but toward increasing encroachment upon public school funds for the support of sectarian education. It is small wonder that these encroachments have evoked court decisions and restatements of the fundamentals of the American system.

We cannot, at this moment, discuss federal and state aid to parochial schools as fully as the question merits. There will be occasion later to consider that topic again. But just now it is worth noting that the pronunciamento of the administrative board of the National Catholic Welfare Conference is practically simultaneous with Senator Ellender's announcement that he will reintroduce into the 81st Congress his federal education bill which narrowly failed of passage in the 80th. This bill leaves the way open for the allocation of federal money to parochial schools.

III

The bishops recognize that the Supreme Court's decision in the Champaign case is a serious barrier to the attainment of their ends. That decision fortified the defenses of the public treasury against the attacks of those who would tap it for sectarian enterprises. They therefore announce their intention to work for the reversal of this decision. Here they are within their rights. In this free country, any man or group or organization, lay or clerical, has a right to criticize a judicial decision and work for its reversal, or to work for an amendment to the Constitution if the reversal of an interpretation is not enough. This latter may, indeed, be the next step.

Separation of church and state is now, in the official Roman Catholic view, a mere "shibboleth." It represents a temporary victory for "secularism." The proper relation between church and state is clearly stated in papal encyclicals and in standard works on canon law. The bishops are frank enough to remind us, in the very document now under consideration, that Catholic teaching, through these authoritative voices, "not only states clearly what these relations should normally be under ideal conditions, but also indicates to what extent

the Catholic Church can adapt herself to the particular conditions that may obtain in different countries." Quite so. The ideal condition is one in which the Roman Catholic Church is established, and all other churches are suppressed. (Remember the very familiar passages in Leo XIII's *Immortale Dei*, and the interpretation of them by Father Ryan in *Catholic Principles of Politics.)* But this arrangement is practical only under "ideal conditions." In the United States, the Constitution hinders its realization; and so, as the bishops say, the church must "adapt herself" to conditions here, just as she adapts herself to conditions in Spain, where Protestants are silenced and suppressed. But, Father Ryan brightly adds, "Constitutions can be changed."

So they can, and so they will be if the eminent signatories to this pronouncement can bring it about. At present they go no farther than to give notice that they will work to secure a reversal of the Supreme Court's interpretation of the Constitution. It would not be quite fair to omit mention of their closing words in praise of what they call "our original American tradition of free cooperation between government and religious bodies—cooperation involving no special privilege to any group and no restriction upon the religious liberty of any citizen." Upon which it is necessary to remark only: that there exists no such tradition of cooperation between the state and churches, if that means federal or state subsidy for churches; and that a Roman Catholic appeal for "no special privilege to any group" is so vitiated by the Catholic principle of demanding special privilege under "ideal conditions" and by the Catholic practice of demanding all the special privileges it can get under any conditions, that no disclaimer of intention to alter the "prudent and fair American policy" carries any weight.

Watch the education bill in the 81st Congress.

Denominational Maps

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been engaged in a little serious research which has stretched my mind considerably. I had to locate the whereabouts of a town in Pennsylvania, and in the course of my explorations I perused many voluminous railroad timetables. The maps fascinated me. I suppose they are an old story to people who get around, like editors, but they were a great discovery to your rural correspondent.

I can give you the conclusion of the whole matter in a sentence. The only railroad in the United States that is not a thinly disguised merry-go-round is the one whose timetable you are reading at the moment.

Take the Erie, for instance. On its map of the eastern United States, the New York Central is a thin wavering line, a kind of meandering brook, wandering aimlessly around the Adirondacks until it gets discouraged and quits in the wilderness, somewhere near Weedsport, New York. The New York Central, on *its* map, returns the compliment to the Erie in full measure, shaken together, pressed down and running over. The Erie, it becomes quite clear, is nothing but a cowpath which by a process of trial and error finally arrives at the metropolis of Corry, Pennsylvania.

It is much the same with the railroads of the west. On the map of the Santa Fe, the Union Pacific line can be detected with the aid of a microscope. Instead of going directly as the crow flies and as the Santa Fe runs, it roams around by Jackson's Hole, Wyoming, on its uncertain way to Leadville, Colorado. To which the Union Pacific replies, "The same to you, and many of them." (See map.)

Which brought to mind denominational church histories. Quite a number of them bear a strong resemblance, as interpreters of the religious history of America, to the map of the Baltimore & Ohio as done by the cartographers of the Pennsylvania system. Other churches are seen through a glass darkly, if at all.

To Methodists, Francis Asbury is shown as the "lonely horseman"—so lonely, in fact, that the impression is gained that he was the only saddlebag preacher who ever crossed the Appalachian mountains. But another volume will demonstrate that it was Alexander Campbell who, single-handed, evangelized what has become the Middle West. Many such denominationl histories call to mind the immortal comment of Mr. Dooley on Theodore Roosevelt's book about the Rough Riders. Mr. Dooley remarked that it should have been called, "Alone in Cuba."

Which brings us to Amsterdam 1948. This is a good time for some new church histories, written with a sense of common sharing in great achievement. It will take a great deal of Amsterdam to counteract Middletown, with its distorted and parochial history lessons. The next fifty years of Christendom will be a "Tale of Two Cities," Amsterdam against Middletown, and Middletown has had a long head start.

Hopefully yours,
SIMEON STYLITES.

VERSE

He Who Saves Face

FACE is the mask of the devil,
Face is the visor of Mars.
Watch how the wind will dishevel
The scarecrow that frightens the stars!

Face is the skin of a bubble,
Face is the front of a hole.
He who saves face, for his trouble
Will lose both the world and his soul.

EDITH LOVEJOY PIERCE.

Words

ON wings words travel endlessly
To build, or tear apart.
Watch: they may return some day
And rend your heart.

ESTHER R. HATHAWAY.

No Christian Marshall Plan

By Karl Barth

OUR MAIN THEME . . . is "the world's disorder and God's design." May I begin by asking whether we must not deal with this theme, as a whole and in all its aspects, in reverse order? It is written, we should first seek God's Kingdom and his righteousness, so that all we need in relation to the world's disorder may be added unto us. Must we not take this order of topics seriously? God's saving design is above; but the world's disorder, and therefore our conceptions of its causes, and therefore also our proposals and plans to combat it, are all below. What this whole lower realm (including our own churchly existence) means can become clear to us, if at all, only from above, from the perspective of God's design. Whereas from the world's disorder and from our Christian analyses and postulates applied to it there is no view, no way that leads out and up to God's design.

We should not try in any of our sections to begin below—not with the unity and disunity of our churches, nor with the good and bad manners of modern man, nor with the terrifying picture of a culture that is oriented only technically and concerned only with production, nor with the threat of the atomic bomb, nor certainly with the few measures by which we think we might cure all this calamity.

I

In the material that lies before us there speak so many voices laden with repressed anxiety, and so many voices expressing fond illusions, that we are in great need of this warning. They are symptomatic of the fact that the question about the right order of procedure—which is from the top downward—is not one that makes no difference. We are certainly right when we try to put modern man on his guard against forgetting, in the presence of purely scientific and technical problems and solutions, that he himself is a part of the evil he thinks to overcome in this way; against forgetting that he is not judge but accused; against forgetting that human existence has no meaning without faith in a transcendent truth, goodness and love which man has not created and by which he can only let himself be bound. But how about the beam in our own eye, at all three of these points? How could we help this brother of ours if we should take up a positivistic way of thinking, which would certainly have nothing to do with the Christian realism required of us?

But here arises a further question: Should we not also come to the clear understanding that "God's design" really means his plan; that is, his already come, already victorious, already founded Kingdom in all its majesty —our Lord Jesus Christ, who has already robbed sin and death, the devil and hell of their power, and already vindicated divine and human justice in his own person? Should we not see that "God's design" therefore does not mean the existence of the church in the world, its task in relation to the world's disorder, its outward and inward activity as an instrument for the amelioration of human life, or finally the result of this activity in the Christianization of all humanity and, consequently, the setting up of an order of justice and peace embracing our whole planet? That "God's design" does not mean something like a Christian Marshall plan?

Through the biblical simile of the church as the body of Christ we have been led to the surely unbiblical habit of speaking as though we had in the church a continuation of the incarnation of the Word of God. If that were so, then manifestly the lordship of Jesus Christ and the power of God's providence would have fallen under the sovereign power and administrative control of Christendom and enslaved mankind would have to expect its salvation from us—from our clear grasp of the world's historical situation, from the progress and action and hoped-for future triumphs of the church as the embodiment and representative of Jesus Christ and God himself. Then one easily got in the way of acting as though the Lord on high were dead, as though there were no independent wisdom, righteousness and goodness, no will and plan of God himself, high above all our ecclesiastical life; as though everything took the form of our outlook, our insight and foresight, our Christian endeavor to get right with God and our neighbor. No wonder we become so nervous and fearful when we look at the world's disorder—like Peter when he looked at the stormy waves in which he was destined shortly to sink.

II

We can look at all this in quite a different way. The definition of the church as the body of Christ is good. But the body of Christ consists of men, each in his place and each in his way, who have put their whole hope and trust in Christ—in his accomplished work of reconciliation on the cross, in his resurrection as the sign of the new age which in him has already broken through, in his Holy Spirit whereby he comforts his tempted community and rules and overrules the world for good, quite differently and far better than we could do, and finally in his second coming in glory, whereby the redemption he has accomplished for the whole creation will be made gloriously manifest.

The body of Christ lives, then, only from and through and for Him who is fully present to it but as its Lord is also entirely above it. I confess that I am frightened at the fact that in all the material before us, while there are incidental reminders of these truths in a rhetorical and theoretical form, there are, so to speak, no practical applications of them. It is as though God's providence, his already founded Kingdom, the already accomplished reconciliation of the world, the Holy Spirit (whose thoughts are higher than our thoughts), even the glorious second coming of Jesus Christ and finally the triune

God himself—his person, his purpose, his work, his promise, his power and his glory—lay somewhere outside of the circle we have envisaged under the theme of "Man's Disorder and God's Design" in all our preparatory work. Must we not begin all over again in this sense if in these coming days all is to go as well as we hope? Surely we are not ashamed of the gospel! Else how ashamed of ourselves we should have to be—which God forbid!

I do not wish to weaken the earnestness, the good will and the hopes that have brought us here, but only to base them on their proper foundation, when I say: We ought to give up, even on this first day of our deliberations, every thought that the care of the church, the care of the world, is *our* care. Burdened with this thought we should straighten out nothing; we should only increase disorder in church and world still more. For this is the root and ground of all human disorder: the dreadful, godless, ridiculous opinion that man is the Atlas who is destined to bear the dome of heaven on his shoulders. What we can and ought to do here is simply this: we must give our churches and the world a proof—which we hope will be a proof "in spirit and in power"— of how it is when a thousand Christians from all lands and peoples, of all tongues and confessions, gathered together in one congregation under present conditions, stand by what they have so often heard and preached in their several positions and various styles: "Commit thy way unto the Lord and trust in him, and he will bring it to pass." Must we not stand by that? Are we not children of God? Then why should we not be willing to stand by it, thus giving visible proof of the freedom which is bestowed upon us as a congregation of Jesus Christ?

III

May I make clear by a few examples what sort of spiritual condition I have in mind when I speak of this freedom? In our first section, we are concerned with the confessional dividedness of our churches and with our hope for some form of unification among them. The condition of spiritual freedom now under consideration would consist in this, that we should sit a bit loose in all our interests, requests and wishes (confessional and ecumenical alike) and let the One whose name forms the central axis of all our confessions and who alone has the right and power to call us together and bind us together into his holy universal church — let *him* tell us what he thinks of us and wishes for us.

Let us be clear. If we do not listen to him, then both confessional and ecumenical principles are empty, lifeless, worldly forms, to quarrel over which and to agree over which are equally fruitless. But we may listen to him. We may let the simple fact have its proper force that through his work and his world he is *our* Lord, and we with our Christian ideas are not *his* lords. We do not know what will come of it if we listen to him. We do not know how our confessional and ecumenical conceptions will withstand the testing fire of his word. And we ought not to wish to know beforehand. But we may be sure that it can only have a good and wholesome influence upon our desires and ourselves and our churches to put them and ourselves into this testing fire.

I cannot be entirely silent about a serious difficulty into which we have got ourselves in this respect. We are on the way between a state of division which is no longer quite complete and a unity of our churches which has not yet been fully reached. In the stage we are now going through, it is not yet possible for us to have here one common celebration of the Lord's Supper. It will perhaps not be possible for a long time to come. We might properly have made that evident by celebrating no Lord's Supper here in Amsterdam. But we may not properly make it evident by celebrating separate Lord's Suppers, here of all places. Here we may be an imperfect congregation of the one Lord with heavy but good consciousness. But no blessing and no promise can rest upon us if we now deliberately reject with one hand what we try to grasp with the other. Now we shall have to win and assert freedom for our one Lord Jesus Christ in spite of these divided Lord's Suppers.

May this freedom also mean that we give as little room as possible, in the proceedings of our first section, to regrets or indignation over the fact that Rome and Moscow have refused our invitations. Why should we not simply recognize in these refusals the mighty hand of God outstretched over us? In this he is perhaps giving us a sign by which he will take away from us every illusion that we are capable of building here a tower whose pinnacle will reach to heaven. He is perhaps showing us what a miserable light we have been giving forth thus far, since plainly it has not yet been able to penetrate into these other presumably Christian realms. He is perhaps keeping us from having partners in discussion with whom we could not be a congregation even in an imperfect sense, because they do not fully put their will (although on different grounds) into that movement away from every ecclesiasticism toward Jesus Christ without which Christians of different origin and different species cannot talk with one another at all, nor listen to one another, still less come into union with one another. And he is perhaps putting us in a very good position precisely because Rome and Moscow seem to be deliberately at one in wishing to have nothing to do with us. I propose that we should now praise and thank God that it pleases him to stand so clearly in the way of our plans.

IV

In our second section we are concerned with the question of the church's task of proclaiming the gospel. A good, a necessary question. How can it leave us any rest? There are so many men who have never yet heard the news of God's accomplished work of grace in Jesus Christ, or have forgotten it again—perhaps because our churches have never yet rightly delivered the message. It takes much prayer and much labor to make sure that our testimony is no mere pious or moralistic talk but is really the gospel of Jesus Christ. And it is a high art to be as absolutely simple and direct in delivering this testimony as is required by this message. But the only thing that can help us in this matter is a condition of spiritual freedom and joy resting upon the fact that we

have to do with our Lord's already victorious enterprise, not with an enterprise of our own that is still striving toward some victory to come.

Right over the material lying before us I see something like a deep, mournful shadow which seems to arise from the fact that all too many think that we Christian men and churchmen must accomplish what only God himself can bring to pass and what he wills to bring to pass by himself; namely, that men should really come to faith through really hearing the gospel. Let us step out from under this mournful shadow. We may be God's witnesses, but he has not called us to be his lawyers, engineers, managers, statisticians and administrative directors. We are therefore not burdened with the cares that go with such activity in his service.

How indeed do we come to the fantastic opinion that secularism and godlessness are inventions of *our* time; that there was once a glorious Christian Middle Age with a generally accepted Christian faith, and it is now our task to set up this wonderful state of affairs again in a new form? How do we arrive at the sorry notion of starting our evangelistic approach to modern men by drawing up a tabular view of their wicked axioms—as though we were allowed to regard these worldly people of today from any other standpoint than that Jesus Christ died and rose again for them and became their divine Brother and Redeemer? How do we come to adopt as self-evident the phrase first used by a German National Socialist, that we are today living in an "un-Christian" or even "post-Christian" era—as if we had never yet heard of the delimitation of our time through the resurrection and second coming of Jesus Christ, so as to be impelled to meditate, with this as our deliberately chosen premise, upon the best methods by which evangelization and missions can be carried on in our day? "Post-Christian era"? Nonsense!

But something else might well be asked: What objection could we really make if it should please God to carry his work onward and reach his goal, not through a further numerical increase but through a drastic numerical decrease of so-called Christendom? It seems to me the only question in this matter is: How can we free ourselves from all quantitative thinking, all statistics, all calculation of observable consequences, all efforts to achieve a Christian world order, and then shape our witness into a witness to the sovereignty of God's *mercy*, by which alone we can live—a witness to which the Holy Ghost will surely not refuse his confirmation?

V

In our third and fourth sections we shall deal with the problems of social and international disorder and the Christian position in the face of these problems. How could it be possible that they should not burn and sting us? How could it be right for us to escape them? But I beg to remark, here too, that we should meet them in no other condition than in one of spiritual freedom: the condition in which we rely upon God alone and not upon men—least of all ourselves—or upon the driving power of any sort of Christian undertaking. In this respect also the world's disorder is not less and not greater than it has always been. In the midst of this disorder it is the prophetic task of the church to point to God's Kingdom as the kingdom of justice and peace—the task involved in its office as political watchman and its service as social Samaritan. We cannot be satisfied with the way in which the church carried on this task in earlier times. Let us see to it that we carry it on better in our time, according to the knowledge that is given to us! Everything here can be reduced to two considerations:

First, the kingdom that we show the world must be God's Kingdom and not the kingdom of any sort of ideas and principles that we approve. Let our Yes and No to the activities of industry and the state be the gospel's Yes and No, and not the Yes and No of any sort of law. We shall not be able to stand upon anything but obedience to the concrete commands of the living, present Lord Jesus Christ. Therefore we do not have to think about any sort of Christian line of march, but we have to drill ourselves in concrete obedience to this living Lord. Otherwise it might turn out that what we think we ought to show the world under the authority of God's word is a program like other programs, and—who knows?—only too closely related to the program of particular parties, classes and nations.

Must one not wonder at the fact that in the third and fourth volumes of our preparatory material the whole range of problems concerning property, land, rent, capital, interest and money is not even touched upon, let alone discussed and worked upon, as though this territory were taboo—precisely this territory, which in the New Testament is expressly set under the alternative, "God or Mammon"? Perhaps the venerable fathers of the Moscow synod or their political advisers meant something of this sort when they so ungraciously consigned us all in one lump to the "anti-democratic" category. Is there not some shred of truth in the accusation? From this standpoint, I fear, our way of meeting Communism will be neither better nor worse than that of the majority of our Western contemporaries. But I raise this consideration only to call attention to this: we must be very sure that in carrying out our prophetic task we really point to *God's* Kingdom, and not, though in the best of faith, to some other kingdom. Otherwise we must not be surprised if our well meant resolutions do not get the consideration we think they deserve.

In the second place, we shall have to remember that we can only *point* to God's Kingdom. While we observe our office as political watchmen and do our service as social Samaritans, we wait for the eternal city which God will build, not for a future political state to be set up with Christian assistance, whether of liberal or authoritarian character. This world passeth away. We have a unique revolutionary hope to proclaim to this world, but we have no system of economic or political principles to offer which would presume to present in itself the content of this hope. There is no such system; there are only Christian decisions as demonstrations and signs of this hope. For God himself, and he alone, is this hope.

What is required of us is that we should be watchful, willing and ready to make Christian decisions in the midst of an evil world. We are not the ones to change this evil world into a good world. God has not resigned

his lordship over it into our hands. The salvation of the world, which has already been accomplished, was not our work. And so also that which still remains to be done—the revealing of the world's salvation in a new heaven and a new earth—will not be our work but his. All that is required of us is that in the midst of the political and social disorder of the world we should be his witnesses, disciples and servants of Jesus. We shall have plenty for all our hands to do, just being that! "It is enough for the disciple that he should be as his lord, and for the servant that he should be as his master."

That is all I have to say. When I look at the preparatory material I cannot but realize that I have not spoken according to what many of you have in your hearts. Perhaps nevertheless you may have noticed that I do not wish to dissociate myself from any of the hard labor which has been or will be applied to our theme. I do not wish to tear down but to build up. I do not wish to scatter but to gather together. I do not wish to say No but to say Yes. Yet according to my view I could say this only in the form of a reminder of the word which the church as the community of Jesus Christ must always first receive as though directed to itself: "Take counsel together, and it shall come to nought . . . for God is with us!" We need to go to work with a trustful but sincere, "Lord, have mercy upon us!"

Under Blockade

By Alan Walker

BERLIN today is a tense listening-post. It is the point where more can be learned of Russian attitudes and of what is happening farther east than anywhere else in Europe, and it is the point where, at the moment, the struggle between East and West is most sharply focused.

When I first looked on the ruins of central Berlin the word that sprang to my mind was "Pompeii." There is a strange similarity between the ruins of the Roman city that was overwhelmed by lava from Vesuvius twenty centuries ago and Berlin, destroyed by the weapons of modern war. Unlike such cities as Hamburg, Berlin has not been flattened. Gaunt walls, swept by fire as well as bombs, still stand. There they are—the burnt-out Reichstag, the crumbling Brandenburger Gate, the house where Göbbels lived and where at the end he poisoned himself and his family, the shell of the cathedral, Hitler's chancellery, its demolition completed by the Russians who have stripped off its marble facings. And all around this central area stretch ruins and nothing but ruins.

Actually Berlin presents a less desperate situation than does western Germany. So extensive is the city that there are whole suburbs which are quite undamaged. Also, the population of Berlin is today a million less than it was before the war. No refugees from farther east stop there. And, with both Russia and the Western powers seeking to win or hold the allegiance of the Berliners, the food situation is not now serious, whatever it may be in the winter.

Barter and Black Market

One practice is to be witnessed in Berlin that can be seen nowhere else: a fairly open black market and a primitive bartering system. Certain streets are always thick with people—a sure sign of a functioning black market. Trading in the currencies of the Russian and western zones goes on openly, and a traffic in coupons and goods flourishes in spite of periodic though not very determined police raids.

Bartering centers around a tree or along a fence or wall. At such places cards are pinned up describing the commodity that one German wishes to exchange with another. A constant procession of people inspects the cards, and so the trade proceeds. "Two young rabbits for food"; "Furniture for money"; "American shoes against potatoes"; "Three soap points on ration card for a frock"—these are some of the notices I saw tacked to a tree in the British sector.

A New Tyranny

Many are the stories told in Berlin of what happened during the first months after the Russians moved in. The looting and pillage, the wholesale raping of women and girls must make up one of the darkest chapters of the war. It is one of the fundamental reasons for the strong anti-Russian feeling in Berlin and indeed throughout Germany.

There can be no doubt of the fear that exists in the minds of those who live under or near Russian influence. I have come from Berlin convinced, after talking to many Germans, that a new tyranny is operating in eastern Germany, under which people "disappear" as they did under Hitler. I have seen prisoners of war returning from Russia—exhausted, pitifully ragged wrecks of men who told of incredible hardship and suffering. The long detention of these men and the regulations which allow no communication between them and their relatives at home are disturbing features of Russian policy. The whole picture of continuing slave labor in Russia provokes serious questions in the minds of any who want to find out the truth about the Communist experiment.

I am fearful of this Russian disregard of individual personality and of basic human rights. I say "Russian" deliberately, rather than "Communist," for this attitude goes much farther back than the revolution of 1917. But it is found also outside of Russia. Everywhere in the world, the cheapening of human life in varying degrees creates one of the deepest problems of our time. War,

totalitarianism, Hitler's attack on the Jews, the workings of some aspects of capitalism, the growth of huge impersonal cities—all these and other modern phenomena have robbed the human being of dignity and worth. There are few more fundamental issues in the world today than how to place a high valuation on a man's head once more.

Flags and Firewood

The chief interest in Berlin now is of course the conflict between Russia and the West. There suspicion is greatest and the struggle most intense. My sojourn in the city brought me to the shattering realization that in such an atmosphere, war could easily come to the globe a third time through some foolish act. The conviction was borne in on me that war is not likely today or tomorrow, for neither side intends it to start, but given the persistence and hardening of present attitudes war will ever be imminent. Frank recognition of this danger may be part of our salvation.

I was present one glorious autumn afternoon at a large anti-Russian demonstration which took place beneath the burnt-out Reichstag. Perhaps 300,000 Germans were on hand to declare their defiance against Communist coercion in the city. Toward the end of the meeting, when the Russians sent their soldiers to change guard at the near-by Russian memorial, there was a sudden surge forward by the crowd. Stones were thrown at the Russian jeep. Immediately some soldiers jumped out, turned their tommy guns on the people and fired. The next moment all eyes were drawn to the Brandenburger Gate, high up on which could be seen two slowly moving figures. Soon one of the climbers reached the Russian flag on top, tore it down with its pole and flung them to the crowd. The Russians fired and one of the climbers fell, wounded. The other, reaching the ground safely, was hoisted up on willing shoulders and carried off in triumph by the crowd. Then it was that a small boy was seen running off with the splintered flagpole. "The winter is coming," he said. "We need firewood."

War Is Not Inevitable

It is an undeniable fact that the majority of Berliners want the Western allies to stay with them. The editor of one of the Berlin dailies explained their point of view to me: "The Russians want to gain Berlin for they know it is the center of resistance against Communism. It is from here that all the anti-Communist influences start. It is from here that newspapers and leaflets go into their zone. If the West loses Berlin it loses Germany. The people in the Western zone do not know what the Russians are like. Also Russia would immediately proclaim an eastern German state with Berlin as the capital and invite the western sections to come in and have a united Germany once more. This would make a tremendous appeal. Russia could also offer bribes in the form of returning part of the lost eastern provinces. So I believe that to lose Berlin is to see Communism spread throughout Germany. That is why so many of us are willing to suffer so long as the Western allies will remain."

What can be said of this East-West tension, the most critical issue confronting the postwar world? At least we can remember that, however great the danger, war is not inevitable, and we can refuse to fall in with the fallacious assertion that it is. Everywhere there is too much loose talk to the effect that war is bound to come and so we "had better get it over with." Get what over with? The destruction of European civilization, or what remains of it? The loosing of atomic bombs and bacteriological weapons to inflict suffering of such enormity that one stands appalled at the thought? The speeding of Communism throughout the globe—for it will breed faster in the deepened chaos of another war? The moment war comes the battle for a decent world will have been lost.

There is something in human nature that abhors a continuing tension. Therefore let it be ended, we say; anything is better than this atmosphere of dread and uncertainty. To end a tension we would invite war! Yet there have been many periods in history when nations lived, not without some success, under a long tension. England and France lived so for decades, and they found it preferable to unending warfare. Let us keep our convictions clear-cut. It is better to go on talking, even shouting, than to start shooting.

Patience, Patience, and Patience!

Finally, let us remember that nothing in history remains static, nor does history, like the gramophone minds of some of its would-be interpreters, run today in exactly the same grooves as yesterday. Stalin's Russia need not, indeed will not, follow precisely the same route as did Hitler's Germany. Nazism and Communism are not identical. History too is dynamic and filled with unpredictables. For those of us who believe that God is active in the world he has made and that he can himself take the initiative, to talk about "inevitable war" is a sin against the Holy Ghost.

What then is the task of the immediate future? It is to exercise patience, patience, and more patience. Firmness too, of course. But patience, and a determined effort to step beyond the atmosphere created by years of violence that surrounds all our minds—this is what is needed. By such restraint we may yet, in spite of all alarms, escape the culminating tragedy of another war.

It was with thoughts like these that I waited at Gatow airfield for my military transport plane. The airdrome was a hive of activity as the great airlift planes taxied in, were unloaded and in twenty minutes took off again. If the airlift can postpone a clash, its immense cost is a trifling matter. Let us keep these planes flying, support any other measure that will put off resort to guns and bombs, and be thankful.

Shining Failures

WAR piles up wealth again and yet again
For men with hearts of flint and feet of clay.
The only victory belongs to men
Whose lives are shining failures in their day.

LUCIA TRENT.

Christian Expansion—Next Phase

By Herbert W. Newell

A TOTALLY new volume in the story of Christian expansion through the missionary work of the churches is now waiting to be written. A hundred and fifty years of modern missions were rounded off at the Whitby meeting of the International Missionary Council in 1947 and the Amsterdam Assembly of the World Council of Churches this year. That period was one in which the spiritual vitality of the Western churches was the major element in a development of significance to the whole world. In the new, post-Amsterdam phase of foreign missions, though the "sending" churches will continue to exert a powerful influence because of the interdependence of the Christian community, the quality of the native churches will be the determining factor.

The Christian Map in Asia and Africa

The new chapter starts with the results of a century and a half of work done chiefly by the churches of North America, Great Britain and the Continent. These results vary, but in scores of countries churches now exist where there were none before. In a few places the whole population has become Christian, as in some of the Pacific island groups. In other places there are enough Christians to constitute an important element in the national life—for example, Travancore in south India, Uganda in east Africa, Korea and parts of Indonesia. And in several countries Christianity has made headway in one section of the population but not in other sections. Burma is a case in point. Only a small number of Burmese have been converted, but the Karens and other minority groups there have strong churches.

In China, India, Japan and west Africa, Christians, though few in relation to the population, have appreciable social and political significance. But in Moslem North Africa, Indo-China and Malaya missionaries have had but little success, and they have not even been allowed to enter some countries—Tibet, Afghanistan and, until several months ago, Nepal. Such is the Christian map as we enter a new phase of foreign missions.

'Younger' Churches at Amsterdam

The existence and quality of the "younger" churches were very evident at Amsterdam. Thirty-two of the 160 churches at the Assembly were there because of the missionary work of the past century and a half, and generally they were represented by native leaders. Of these 32 churches, 21, all Asian, were fully independent, and 11, Asian or African, were "minority" bodies—a term used for churches that are autonomous for practical purposes but, owing to the form of ecclesiastical government, are still tied by some organizational link to the sponsor body in America or Europe. It is probable that within the coming decade there will be other autonomous churches in Asia, Africa and the Pacific that will apply for membership in the World Council.

The names of the 32 younger churches that belong to the World Council are of interest. There are four from China—the Church of Christ, the Anglican Province, the North China Congregational Union, the China Baptist Council; four from India—the Church of South India, the United Church of North India, the Anglican Province, the Federation of Evangelical Lutheran Churches; two from Japan—the Church of Christ, the Anglican Province; six from Indonesia—the Protestant Church in Indonesia, the Batak Church, the Churches in Timor, in the Moluccas, in the Minahassa, and in East Java; and one each from other Asian areas—the Baptist Convention in Burma, the Presbyterian Church of Korea, the United Evangelical Church of the Philippines, the Church of Christ in Siam, the Union of Armenian Evangelical Churches in the Near East.

The "minority"churches are: seven Methodist—one in Ceylon, two in China, one in India, two in west Africa, one in Rhodesia; three Anglican—the dioceses of West Africa, East Africa and Egypt; and one Presbyterian—the Synod of the Nile. To complete the picture, those churches should be mentioned whose origin dates from long before the modern missionary movement. These are five in number: the two "Syrian" churches of south India, the Church of Ethiopia, the Coptic Church of Egypt, and the Church of the East and of the Assyrians. The last two, though members of the World Council, sent no delegates to Amsterdam.

No Silent Partners

The representatives of the younger churches took their places at the Assembly alongside the churchmen from the West—a fact significant in itself. And they were not there as silent partners. The independence and sincerity of their contributions were remarked upon. Even a cursory reading of the record will show how they influenced all sections of the meeting. Thus, in the discussions of Section III, the Europeans especially emphasized that modern technical civilization holds perils for the spiritual integrity of man. The Asians were not slow to declare that in their part of the world technical developments might be expected to relieve the dreary drudgery and numbing poverty of the masses. In contrast to the pessimism of the Westerners, they evinced eagerness to greet the strange new world that is being born with such hard travail.

Again, when the unity of the church was under discussion, the Asians and Africans betrayed their impatience with the slow turning of the wheels of Western ecclesiastical tradition. Six of their churches were union churches. All asked that they should not be required to disentangle the complex of events in Europe and America between the 16th and 19th centuries that brought about the multitudinous divisions. They were more concerned with the fact that Christian unity is a first

requirement for the needs of the times. Their attitude should not be taken to imply theological shallowness. The Indian delegates in particular showed that painstaking theological scholarship is already at work in their country, and that it receives encouragement and respect in the local congregations.

New Problems and New Barriers

Certain factors in today's mission situation demand to be pointed out. First, we must take account of the changes in the sending churches. For some time to come—indeed for an indefinite period—the churches of central Europe will themselves require support from outside. They will not be in a position to contribute to foreign missions. Thus the balance of things will be affected, for in the past 150 years the German churches especially have played an important role. Not only have they conducted extensive missions in Indonesia, India and China, but they have furnished a distinguished line of theological thinkers in the field of missions who have put the entire Christian world into their debt. Again, the work sponsored by communions in Great Britain, France, the Netherlands and Scandinavia is, for the present at least, suffering from economic difficulties at home. All this puts a heavy load upon the churches of the United States, Switzerland, and Canada and the other British dominions.

A second factor that creates difficulties is the strength of the groups of missionaries, chiefly from America, who refuse to cooperate either with the national Christian councils or with each other. One of the tragedies of the time is that, in several Asian lands, the war drew the churches together, but when the missionaries returned some of the old denominational rivalries were revived, with new ones added.

Again, while the ending of Western domination in parts of Asia has released fresh hope and energy, it has also, at least in some cases, erected barriers to the proclamation of the gospel. Civil war and economic instability affect missionary activity adversely. Mission schools cannot look for the same support from the new governments, which naturally reflect the viewpoint of the majority in relation to schools operated by a minority. Legal hurdles are sometimes put in the way of persons who wish to change their religion.

Islam and Communism

The failure of 19th century missions to face the challenge of Islam seriously is bearing its fruit. The Moslem peoples are everywhere more politically self-conscious, and this new pride of race and nation is sometimes linked with attempts to get rid of non-Moslem minorities. Thus in Egypt the government has for some years allowed only the replacement of missionaries who retire and permitted no expansion of work. It is to be feared that, when the existing international convention expires in October 1949, even this slender tolerance will be cut down. As it is, only Moslems may enter government service.

The spread of Communist influence and rule in east Asia is one of the problems about which the younger church delegates at Amsterdam most frequently asked guidance. There are conflicting reports of the attitude of Communist governments toward local churches and toward missions in general. Policy seems to vary with the views of the local official. In some places only the humanitarian work of hospitals is permitted or perhaps even welcomed. Communism may be expected to take on distinctive Asian features as it settles down in these countries. But so far it seems, on the whole, to consider religion a form of escapism, to be tolerated for a while as a safety valve, the need for which will disappear in the logic of things.

Christian leaders who are familiar with conditions in Asia speak enthusiastically of the immense opportunities for preaching the gospel that have opened up there, especially in Japan, west and central China, the Philippines and parts of Indonesia. But they always add that this is likely to be a passing state of affairs. Therefore the mission boards, while taking every advantage of the opportunities for expansion, ought to do all they can to prepare the indigenous churches for the time when they may once more be thrown on their own resources. Everywhere there is a shortage of trained leadership. In China, for example, only a quarter of the men needed for pastorates are at present in training. In Asia too responsibility for the survival of the churches must be laid largely on the laity—a recurring theme at Amsterdam.

The Total Task

The problems facing missions in Africa, though completely different, are likewise perplexing and dangerous. European domination still holds on the Dark Continent, but it is nervous and anxious to avoid the fate that has befallen it in Asia. The governments of both British and Belgian Africa have asked for the help of missions in training native leaders. The government of the Belgian Congo, as a condition of the very considerable aid in education it offers, requires that new educational missionaries spend at least a year in Belgium, taking courses at normal schools and a special two-month course in colonial affairs. These developments call for added vigilance on the part of the churches lest they lose contact with the nationalist feeling which is rising so rapidly all over Africa and to which Moslem and Communist propaganda makes a strong appeal.

Despite all its problems, this new era of mission work carries a bracing challenge. The strategy it calls for is entirely consistent with New Testament Christianity. The realization that the church is and must always be one and the determination to work and plan accordingly; the new emphasis within this larger unit on the autonomous and self-propagating local congregations; the growing appreciation of the importance of laymen and of the need for their training; the equal awareness of the need for a consecrated and well equipped clergy; the identification of the church with the aspirations and sufferings of humanity as a whole; the fresh emphasis upon Scripture and sacraments; the demand that the churches rid themselves of any taint of racial feeling and remain free of dependence on the state and on economic privilege—all these new insights and emphases clearly meet the needs of the hour, and all are within the

main stream of healthy church life as the New Testament shows it to be.

Indications are also that these are the emphases which will appeal to Christian youth all over the world as the call goes out to them to dedicate their lives to missionary service. In the light of the present situation the mission boards will have to rewrite their publicity material, much of which has reference to conditions that no longer obtain. And there is no lack of new appeals more true to the times.

The basis for missions remains precisely where it has always been, precisely where Carey and the other pioneers laid it—in obedience to the plain command of Christ to preach the gospel to every creature. The conditions of the enterprise are indeed new in many ways. The missionary must now go as the servant and friend of the people who are identified with the local church. But love disarms suspicion and humility stoops to pass under all barriers. In the words of the Amsterdam report, "the widest demand of God in this situation is that the whole church should set itself to the total task of winning the whole world for Christ."

BOOKS

Acta Sanctorum

GREAT SAINTS. *By Walter Nigg. Translated by William Stirling. Henry Regnery Company, Hinsdale, Ill., $4.75.*

SAINT ELIZABETH, HER BROTHER'S KEEPER. *By Anne Seesholtz. Philosophical Library, $2.75.*

A BEDSIDE BOOK OF ENGLISH SAINTS AFTER 1066. *By Aloysius Roche. The Macmillan Company, $2.00.*

PERHAPS it is a sign of the times that there is apparently such a revival of interest in the lives of the saints. It may be that in a troubled age there is a considerable number of persons who, realizing the inadequacy of their customary methods of confronting the world and ordering their own lives, are drawn toward the belief that a radically different approach is needed and that those persons whose "heroic virtues" have won canonization may have been on the right track.

From medieval times there has been a considerable body of literature dealing with the lives of the saints. The *Golden Legend* of Jacopo da Voragine, a copious calendar of saints with hundreds of legends, was a best seller for two centuries before the invention of printing. Lists of modern books about the saints fill a large section in every Roman Catholic publisher's catalogue. The strain which these impose upon credulity is too much for any reader not committed in advance to "believing what the church believes" and accepting any tale that has a pious intent. But a new and more intelligent type of literature about the saints has arisen. Not all of it is of Roman Catholic authorship and sponsorship. It would be too much to say that it is "critical," in the scholarly sense, but it is less uncritical than what preceded it.

The three volumes listed here represent, in different degrees, this modern mode in hagiography. The first two are Protestant contributions. None of the three makes more than the most meager attempt to get behind the "miracles" upon which the canonization of all saints is based. The Catholic author naturally wouldn't. The two Protestant authors work on the assumption that, since an orthodox Christian is not going to declare that the miraculous is *a priori* impossible, there is nothing to do but take the less preposterous stories as they stand. Professor Nigg admits that "many of the miracles bear the mark of the inventions with which men have sought to embellish the legends of the saints," but he immediately adds: "Saints without supernatural happenings are not Saints." Taking the word "saint" in its understood ecclesiastical sense, this is strictly true. Either you believe in the miracles of the saints or you don't believe in them as *saints*, though you may admire their characters.

Walter Nigg, a Protestant professor of church history at Zurich, has written a book which has already been translated into the principal European languages and has been highly praised by Roman Catholics and Protestants alike. It is a book which shows much sound scholarship and spiritual insight. It is a book worth buying, reading, studying and keeping. This said, I add that in my judgment it needs to be read a good deal more critically than it was written. The author has an inordinate fear of "rationalism," and he sees in the saints a spearhead in the battle against it. "Only Saints," he says, "should lead the war against rationalism, for only they have a right to do so, since they occupy a position which is above all reason." If this is true (personally, I do not go along with it), then it might be replied that only those have a right to follow the saints in the renunciation of reason who can qualify by emulating them in their other renunciations. But nobody emulates the saints, though many praise them. The saints without exception practiced the most extreme forms of asceticism—gave away all their property, fasted (Nicholas von Flüe for twenty years!), willingly suffered every indignity, sought martyrdom, and many of them found it. Despising everything in the world that most men hold dear, and having an eye single to the love and glory of God, the saint goes all the way. He refuses to regard the impossible as impossible. He is a "fool of God." Who follows in his train? Nobody—except other saints.

That may be the glory, but it is also the weakness, of sainthood. It sets up a hierarchy of holiness in which ordinary Christians, even very good Christians, are not even invited, much less expected, to enter the higher ranks. It is a 33rd degree in holiness. Francis espouses poverty, not as an example for Christians generally to follow but as a private specialty for himself and his immediate associates. Most men must have property, or there would be none from whom those who renounce it could beg. One must find the greatness of Francis, and of all the other saints, in some other area than their renunciations and their mad indifference to worldly consequences.

Nigg has chapters on nine saints: Francis of Assisi, Joan of Arc, Nicholas von Flüe (Swiss, 1417-87), Theresa of Avila, John of the Cross, Francis de Sales, Gerhard Tersteegen (German Protestant, 1697-1769), Vianney of Ars, and Theresa of Lisieux. On some of these it is impossible to say much that is new. The most significant contribution is made with the less known figures.

Anne Seesholtz wrote a great book some years ago,

Friends of God, a study of the group of remarkable mystics to whom that name was applied. Her present offering, *Saint Elizabeth*, is a slighter thing, apparently intended for young girls who do not know much history. They could not learn it from a better source. Here, in quite simple terms, is a picture of life in the 13th century and an edifying recital of all they need to know about the lovely Hungarian princess who married a German prince, lived in Wartburg castle, was (by a slight anachronism) the heroine Elizabeth in Wagner's *Tannhäuser*, became a mother and a widow, devoted herself wholly to the service of the poor, died at 24, and was canonized only four years later. The emphasis is upon her works of mercy.

Father Roche, a British priest, has written three previous "bedside" books of saints. In this little volume he tells, from a strictly Roman Catholic point of view, the life stories and many related anecdotes about several dozen English saints after the time of the Conquest. There is little of the "new hagiography" here, except a suave and sometimes slightly G.K.C.ish style. The multiplicity of petty detail may make the eyelids heavy before their time. But the book is doubly suitable for reading in bed—it is light to the hand and conducive to slumber.

For Protestants at least, the "new hagiography," which Professor Nigg says is needed, is still needed.

W. E. GARRISON.

Books in Brief

ESSAYS ON SHAKESPEARE AND OTHER ELIZABETHANS. *By Tucker Brooke. Yale University Press, $2.75.* The late Tucker Brooke (1883-1946), Sterling professor of English at Yale, was an eminent scholar in the field of Elizabethan literature. Most of these essays have been previously published, at various times during the past 30 years, but in places where they are not generally accessible. They are too much alive to deserve burial in the files of the journals of learned societies, or even in those of the *Yale Review* in which several of the longer ones appeared. There are studies of both major and minor topics of Shakespearean criticism. Notable are the very acute studies of the character of Iago, of the reasons for the ineffectiveness of "King Lear" on the stage, and of the folio edition of 1623. Best of the non-Shakespearean essays are those on Marlowe, Spenser, and Latin drama in Renaissance England. There is charm as well as scholarly substance in these essays. This critical student of literature could also write.

THE PAGEANT OF INDIA'S HISTORY. *By Gertrude Emerson Sen. Volume I. Longmans, $4.50.* "Pageant" is the right word. This presentation of the changing fortunes and multiform cultures of ancient India gives the impression rather of a brilliant pageant than of sober history. Not but that the author knows her history. Doubtless she does, and the main facts are here, down to about the sixth century. But her main interest is in the legends, mythologies and religions, and in the literature and art in which these found expression. It is a very complicated story, for the most part unfamiliar to the average American reader, but Mrs. Sen tells it in an easy and graceful style. The record of Indian civilization rightly predominates over the chronicling of wars and dynasties, but it would be a help if the thread of political history were a little easier to follow.

THE AFRICA OF ALBERT SCHWEITZER. *By Charles R. Joy and Melvin Arnold. Harper, and Beacon Press, $3.75.* A popular pictorial account of Schweitzer's work, the people for and among whom it is done, and the region in which it is done. The authors, equipped with intelligence, sympathy and good cameras, made a visit of several weeks to Lambaréné. The result is a book with more pictures than text — very good pictures and excellent text — presenting almost every aspect of life at the hospital and in the surrounding forest.

W.E.G.

CORRESPONDENCE

'Did Amsterdam Scuttle Ecumenical Aid?'

SIR: The article, "Did Amsterdam Scuttle Ecumenical Aid?" in your issue of November 10, written by a member of the staff of the reconstruction department of the World Council of Churches, should in no sense be taken as an expression of the mind or policy of that department. We do not believe that it gives an accurate picture of the present situation and we do not share its conclusions.

The author does not appreciate the fact that in the realm of reconstruction as in other realms the World Council must (in the words of the first Assembly) disavow any thought of becoming "a structure dominated by a centralized administrative authority." Now we believe on the basis of the actual cooperation which is taking place both in New York (through Church World Service) and in Geneva (through the department with the church representatives) that it is perfectly possible to arrive at effective interdenominational cooperation in which the question of "direction" by any particular agency does not arise. In fact the future of the World Council would be dark if that type of free coordination would not be possible.

Under the direction of the new board of managers much progress has been made during recent weeks in preparing for a common attack upon our grave problems, very particularly in the field of refugee work. At the meetings held last week there was an atmosphere of real hope concerning our future relationships.

The reconstruction department believes therefore that even with its smaller staff it has a great and worthwhile task to perform, if the churches (as most of them are already doing) accept to use its services as a clearinghouse for their reconstruction activities, as a center for the elaboration of common policies and as a channel for such forms of interchurch aid as can best be given through interdenominational channels.

Although we would have liked to give even more time at Amsterdam to consideration of reconstruction matters, it is a fact that the Assembly gave more attention to reconstruction than to any other activity of the World Council. There is no reason for defeatism about ecumenical reconstruction work, if we apply to it the simple phrase of the message: "We intend to stay together."

World Council of Churches,
Geneva, Switzerland.

J. BLAIR LARNED,
Chairman, Board of Managers,
Reconstruction Department.

J. HUTCHISON COCKBURN,
Director, Reconstruction Department.

W. A. VISSER 'T HOOFT,
General Secretary.

SIR: In your issue of November 10 you published an article by me, entitled "Did Amsterdam Scuttle Ecumenical Aid?" My intention in writing that article was to make explicit certain difficulties in ecumenical reconstruction which I believed to be serious, and also to indicate the one way in which I thought a

solution could be found. I feel it my duty to add the following observations:

1. Since I wrote the article, important developments have taken place in the planning of the World Council's reconstruction department which may go far toward a solution along the lines suggested. Accordingly I cabled your office, asking that the article be withheld from publication. I did not wish to add to the difficulties of those who have the responsibility of directing ecumenical reconstruction work, and in view of the developments mentioned I had come to believe that the publication of my article might increase these difficulties. My cable arrived in Chicago too late to prevent publication of the article.

2. It has been pointed out to me by senior members of the World Council staff that they are convinced that my article is bound to increase, rather than diminish, precisely those difficulties which I specified. They also feel that in writing such an article I have been guilty of increasing the difficulties of my former colleagues in Geneva and elsewhere.

I am bound in honesty to say that I do not myself share this conviction. But I must express my genuine regret, should it turn out that difficulties are in fact increased through what many people consider a naive and ill-considered action on my part. Finally, I should explain that the article was written entirely on my own initiative, expresses a purely personal opinion, and was not submitted to other staff members for their endorsement.

World Council of Churches, IAIN WILSON.
Geneva, Switzerland.

[Editorial comment on these two letters will be found on page 1325. Here we desire to add a word which we believe is due to Dr. Wilson. His article reached us on October 11. It bore the title, "Amsterdam and Reconstruction—A Failure," which we changed to "Did Amsterdam Scuttle Ecumenical Aid?" The article was accompanied by a letter which said, among other things, that he was sending the article to us "for any use which you think may be made of it," but that if it was to appear over his name, he did not think it should appear until "the middle of that month" (November). Because of the rather general terms of the instructions and the great importance of the article, we published it in the November 10 issue. We agree with Dr. Wilson that in matters of this kind, "the more free criticism we have, *with* loyalty, the better for the World Council idea. I am ready to stand by the ideas of this article, while at the same time advocating harder reconstruction efforts." We stand with him in both ways.—THE EDITORS.]

Speak for Peace Now!

SIR: Especially since the campaign and the election it seems clear that peaceful relations with Russia are under a nameless ban. I deeply feel that we as a nation require arousing to the realization that from every consideration, and supremely from the Christian one, we require friendship with Russia. Do you not feel an urgent call to keep this duty in the foreground of national consciousness, and to enlist the rank and file of Christians—of all the religions—to speak up for peace *now*?

Philadelphia, Pa. SARAH CLEGHORN.

The 'Aufbau' Replies

SIR: On page 1229 of your issue of November 17 there is an item, "Church Paper Divides with the Comics," in which *Aufbau* "is said to be a radical Zionist paper." May I point out that *Aufbau* is *not* a "radical Zionist paper." An American weekly in German and English, *Aufbau* has existed for 15 years; it serves the German-speaking immigrants from central Europe and has materially contributed to their Americanization and adjustment. Furthermore, *Aufbau* has an excellent record of having served the U.S. government during the war by organizing the immigrants and integrating them into the general war effort.

While it is true that *Aufbau* is a Jewish paper, it has never been affiliated with any Jewish organization anywhere. Its advisory board comprises Jewish as well as non-Jewish members, among them Thomas Mann, Albert Einstein, Roger N. Baldwin, Freda Kirchwey, Congressmen Jacob Javits and Emanuel Celler.

Aufbau is the leading German language weekly in the United States; its readership may be compared to that of the *Christian Science Monitor*. *Aufbau* never was a Zionist paper; within the frame of its general editorial policies, it has supported the establishment of a Jewish state, and will continue to support the development of the state of Israel. Already, *Aufbau* is read by many thousands in Germany and Austria, and expects to become one of the best media for the promotion of democratic ideals in those countries.

Aufbau, MANFRED GEORGE,
New York, N.Y. Editor.

On the Election

SIR: I have been reading the correspondence columns and feel something of a resentment for the attitude of the writers who take you to task for your predictions of the election returns. I consider your analysis as excellent. Throughout the campaign you had no reason to write other than you did, for the entire country, including the Democratic party, concurred in the belief that Dewey would win. I simply rise to protest against throwing brickbats at you for a national project which went out of control.

I am sure the Roman Catholic Church, the labor unions, the farmers, etc., had little part in the ultimate returns. It was simply a mass change of mind, which happens so rarely that the disgruntled public simply has to take a crack at the nearest target.

I too voted for Dewey and thought he would win. I voted for him, not because I was sold on him, but because I felt we needed a change in parties. But I believe in the rule of the majority—so President Truman is the only President in whom I am presently interested.

Second Presbyterian Church, WILLIAM CLYDE HOWARD.
Chicago.

SIR: It seems to me that you have done an unusually good job in analyzing the recent national election in the issue of November 17. All in all it has been a most interesting campaign.

Board of Education, CHARLES E. SCHOFIELD.
The Methodist Church, Editor, Adult Publications.
Nashville, Tenn.

SIR: Many explanations have been offered for the surprising upset in the late election, but I am persuaded that one important factor has been pretty largely overlooked. It seems to me that the pollsters have been unjustly blamed. It is only fair to believe that they tabulate the figures as they are received in response to their questionnaires. It is quite clear that they suffered from organized deception.

In 1936 the *Literary Digest's* poll showed Landon, the Republican candidate, an overwhelming favorite. An acquaintance of mine in Detroit said that in that campaign most of the union men were wearing Landon buttons and yet they were almost solidly for Roosevelt, as the election clearly showed. The wearing of Landon buttons was a decoy—an organized effort to mislead those who were concerned about the trend of the campaign.

The same thing happened in the late campaign. A friend who works in a mill where union labor is in almost complete dominance tells me that practically all the laborers were displying Dewey buttons. The result was that the few Republicans in that mill were convinced that the election would be a landslide for their candidate, and consequently many of them did not feel it necessary to cast their ballots. Governor Dewey's estimate that millions of his supporters did not go to the polls is evidently correct. The Political Action Committee worked quietly and effectively for the election of Mr. Truman, and resorted to this organized deception which misled the pollsters, the newspapers and the people in general.

The old saying that "all's fair in love and war" may be quoted to justify deception in political campaigns; but it is a further evidence of the subsidence of moral and spiritual foundations. We presumably fought the First World War to make the world safe for democracy. We need in this day to be greatly concerned about making democracy safe for the world. Our present-day trends seem to be decidedly in the wrong direction.

Emsworth, Pa. J. W. SPRINGER.

NEWS of the CHRISTIAN WORLD

File New Test in 'Champaign Case'

Jehovah's Witnesses Seek to Compel the Pittsburgh Board of Education to Rent Them Auditorium

PITTSBURGH, Nov. 23.—In a new test of the Supreme Court decision in the Champaign, Ill., case, Jehovah's Witnesses are seeking a statewide ruling in Pennsylvania on the use of school buildings by religious groups. The sect has filed suit to require the Pittsburgh board of education to grant it the use of Schenley high school auditorium for a series of lectures. Its attorneys contend that only religious groups and groups "plotting to overthrow the government" are now barred from the schools, and that political groups, including the Communist party, can schedule meetings by making requests through proper channels. Since 1946 the local school board has had a ruling against permits "for any religious or sectarian purpose." In July, T. McKeen Chidsey, state attorney general, acting at the request of the state department of public instruction, interpreted the Supreme Court decision to mean that "public school buildings may not be used for religious instruction or religious services by anyone, or by groups of individuals, including pupils, when schools are not in session."

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Amish Resist Schooling For Children

Four Amish farmers at Somerset who recently were given 20-day jail sentences for refusing to send their 15- and 16-year-old children to public school have appealed their penalties, maintaining that going to school "spoils pupils for farm work." A state regulation permits excusing pupils for farm work or domestic service only in cases of dire financial necessity. Counsel for the farmers argue that the "financial necessity" clause is not in the school code. The defendants have testified that they also have religious scruples against sending their children to public school because of worldly contacts. School officials reply that the law is binding whether the Amish have religious objections or not. The four men served 12-day sentences when first arrested earlier this year.

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Churches Unite in Morning Service

Attendance overtaxing the facilities of the Millvale school auditorium and numbering more than the regular attendance of the combined congregations in the suburban community resulted when five churches united in a morning ecumenical service in observance of World Order Sunday. Two United Lutheran churches, plus a Methodist, a Presbyterian and an Evangelical and Reformed church joined in transporting altar, chancel and pulpit furnishings to the high school to provide a worshipful setting. Henry Smith Leiper, one of the secretaries of the World Council of Churches, preached the sermon. He called the service a rare example of ecumenicity at the grass roots. It was probably the first union morning service involving more than two churches in this district.

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Protestants Rally for Foreign Missions

More than 2,500 persons attended the evening service marking the visit of a team for the program of advance in foreign missions and held in Syria Mosque Nov. 9. Speakers were Franklin Clark Fry, president of the United Lutheran Church; Mrs. Paul Moser, Presbyterian mission leader; and Chief Albert J. Luthuli, Zulu Congregational layman. A special mission session of the Pittsburgh Methodist conference, with attendance of 700, was the largest of nine denominational gatherings sponsored in the two-day program here. In size and spirit the evening rally was the most outstanding Protestant event in this staid community in several years.

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Reformation Observance Gets Less Response

In contrast, Pittsburgh's first attempt at a communitywide observance of the Reformation anniversary did not measure up to expectations in attendance. Handicapped by a very rainy evening and by many competing services, the congregation which heard James W. Clarke of St. Louis deliver a stirring address in First Presbyterian Church numbered approximately 1,250. Arrangements made to carry the message and service to Trinity Cathedral next door by amplification were not needed. Austin Pardue, bishop of the Episcopal diocese, presided over the service, and nine ministers of as many denominations participated. Charles P. Taft, president of the Federal Council of Churches, gave an interpretation of lay responsibilities at a luncheon for laymen held Saturday noon at the William Penn hotel, and Dr. Clarke remained for an address to more than 200 ministers Monday morning.

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And So Forth

The death at Geneva, N. Y., of Alexander Mann, 88, Episcopal bishop here from 1923 to 1944, has brought mourning to his many friends and admirers.

Officers of the local council of churches and of the Pittsburgh presbytery have called upon Gov. James H. Duff and the state department of welfare to investigate conditions at Morganza, Pennsylvania training school for delinquent youth near Canonsburg.

The closing of a "cancer clinic" operated by two lay persons in the basement of a Lawrenceville Catholic church has been widely protested by many here, including some church leaders. The formula used by the clinic has been declared worthless by medical authorities in the face of numerous claims of relief by patients. Funds are being sought for a thorough testing of its merits. Meanwhile, operators of the clinic are awaiting trial for practicing medicine without license.

Ralph W. Loew, pastor of Holy Trinity Lutheran Church, Buffalo, was Reformation anniversary preacher at a Lutheran rally in Carnegie Music Hall, Oakland, Nov. 7.

O. M. WALTON.

Kyodan Holds Its Biennial Assembly

Church of Christ in Japan Re-Elects Kozaki Moderator – Postpones Decision on Creed

TOKYO, Nov. 15.—The biennial General Assembly of the Church of Christ in Japan (Kyodan) was held here Oct. 27-29, with 249 delegates in attendance. Michio Kozaki was re-elected moderator by 168 votes on the first ballot; K. Kashiwai was elected vice-moderator and R. Kato, clerk; K. Tomoi succeeded Z. Hinohara as executive secretary. Although something of a contest had been anticipated between the older leaders and a younger faction, there was only one brief clash when amendments to the constitution were suggested. A ritual was adopted for a two-year trial before final action. As there was not sufficient unanimity on the proposed creed, it was left with the committee for further discussion, and the Apostles' Creed was adopted as the sole creed for the present. Committees were appointed to revise the constitution, to draw up a declaration on the promotion of peace and to initiate a special five-year program of evangelism. The last Sunday in November was set aside as Pension Sunday. Thirty-two men were ordained to the ministry. Appreciation was expressed for the coming of foreign missionaries, for Western aid in church and school reconstruction and for aid from L.A.R.A. and the American Bible Society. Rising inflation left the treasurer's books in the red, and the budget for the ensuing year has been increased by 35 per cent. To outside observers, this meeting seemed surer of itself than have previous assemblies.

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Visitors Stimulate Interest In Ecumenicalism

Michio Kozaki, Soichi Saito, and the three Episcopal bishops have returned from their journeys to the world religious conferences of the past summer. Their reports have stimulated a new interest in the ecumenical movement. It is said of one delegate to the General Assembly of the Kyodan that he came prepared to sever his connection, but changed his mind after hearing Moderator Kozaki's vivid description of the birth of the World Council of Churches at Amsterdam. Visits to Japan by Dr. and Mrs. Sherwood Eddy and various board secretaries and church leaders have helped to strengthen the new bridge across the Pacific. James L. Fieser is now in Japan in the interests of the proposed International Christian University, his visit coinciding with the beginning of the local drive for funds.

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First Postwar Non-Prefabricated Church Dedicated

The dedication of Quonset hut and prefabricated churches has ceased to be news, though each congregation possessing such a structure feels the thrill of having a church home after the lapse of years. A third type of construction made news with

the recent dedication of the Harajuku Church's building in Tokyo. This is the first postwar church to be built of materials earmarked for export by the Japanese board of trade. The result is a more churchly structure than some of the others, and a less expensive one. It is of a type that promises to be in favor from now on. It will allow some variety, as the materials are not pre-cut. Gifts from abroad are still as welcome as before, since the materials must be paid for in dollars and not in yen.

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Study Contribution of Religion to Peace

The first week in November saw the convening of two religious conferences on peace. Both were in the nature of round table discussions, one sponsored by the League of Religions and the other by the International Religious Fellowship. Their general theme was the contribution of religion to the cause of peace. While several such conferences have been held since the war, they have not accomplished much beyond discussion. It is hoped that the findings reported at the second of these November conferences may lead to something concrete. Voices are beginning to make a plea to the Western world: "We have declared ourselves a nation devoted to peace. Do not tempt us back to the old order again."

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Shinto Priest Adapts Bible to His Faith

The vice-high priest of Yasukuni Shrine, widely known as the place of enshrinement of Japanese war dead, has resigned his post in order to give his time to proving, on the basis of the book of Revelation, that Christianity is the fulfillment of Shinto. He pictures Japan as dissolved in an international brotherhood, Yasukuni hill as the Great White Throne surrounded by throngs of white-clad priests waving branches of the sacred *sakaki* tree instead of palms, and the emperor as the Lamb. This interpretation he applies to the entire New Testament. The result is not so much a Christianized Shinto as a Shintoized Christianity. In spite of the vogue of strange cults in the postwar period, the priest's interpretation has so far caused no great stir.

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And So Forth

The recent election of Japan's first boards of education is a marked step in decentralizing the control of the ministry of education. Members were elected in 46 prefectures and 5 cities, and eventually local boards will be chosen in other cities, towns and villages. Over 60 per cent of the registered voters are said to have cast ballots. Fully 10 per cent of those elected are women. Of interest to the church is the fact that 19 Christians were among the successful candidates. Superintendents of education (a post new to Japan) will be appointed by the boards. The ministry of education has no control over these boards, nor have the prefectural boards control over the local boards. "Radical" elements won only a small representation.

The results of the war crimes trials have just been announced. No great surprise is manifest in Japanese comments. On the surface, some seem to think the decisions rather severe, while others feel that they should have been more severe.

GRACE K. KERR.

Hear Plea for State Medicine

Cooperators Meet in Minneapolis for 16th Session—Pastor in Line to Succeed Mayor Humphrey

ST. PAUL, Nov. 22.—Leaders of the cooperative movement gathered in Minneapolis from all parts of America Nov. 9-11 for the 16th biennial congress of the Cooperative League of the U.S. The convention sessions were devoted mainly to a consideration of five major aspects of cooperatives: finances, taxation, petroleum, retail services and public relations. Delegates heard reports by the cooperative organizations interested in housing, health, insurance, students, credit, farming, rural electrification and relief for Europe. Among the leaders were Jerry Voorhis, former congressman from California and now secretary of the Cooperative League, and Murray D. Lincoln, the league's president.

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Millions Without Medical Care

The lack of adequate medical care for millions of Americans was presented by Oscar E. Ewing, Federal Security administrator. He raised this question: "Which is more important—the business and professional values of 180,000 practicing physicians in this country, or the health and well-being of 68,000,000 people who cannot possibly afford to pay their fees?" He said that in some states there is only one physician to every 1,500 persons; that only 4 per cent of the pediatricians are practicing in rural areas, where 60 per cent of the nation's children live; and that in 40 per cent of the nation's counties, populated by 15,000,000 individuals, there are no hospitals of any description. The convention closed with a large CARE rally in the Minneapolis civic arena.

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Wedel Speaks on Reformation

The anniversary of the Reformation was widely observed here. The St. Paul council of churches arranged for its second citywide Reformation Festival in Central Presbyterian Church on Oct. 31. The speaker was Theodore O. Wedel, warden of the College of Preachers, Washington Cathedral, Washington, D.C. The service opened with a procession of Protestant clergymen of the city, and music was furnished by Hamline University's *a cappella* choir. Over 1,000 attended. Some of the Lutheran churches held their first Reformation celebration on the afternoon of the same day. The speaker was Chaplain A. C. Piepkorn, Missouri Lutheran pastor, who said that while other churches possess a part of the true gospel, it is "to the glory of the church of the Augsburg Confession that she holds not one but all the articles of the whole counsel of God." Gov. Luther Youngdahl spoke at a Lutheran Reformation rally in Atlanta, Ga., on Nov. 7.

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Simmons to Succeed Mayor Humphrey?

A new personality from the Twin Cities will arrive in Washington shortly—Hubert

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Humphrey, newly elected senator for Minnesota. *Life's* comment on the senator-elect—"most dynamic new face on the national political scene"—is generally accepted as an accurate description of this promising political leader. Humphrey, a Congregationalist, was formerly professor of political science at Macalester College and is now Minneapolis' mayor. Among those who are considered possible successors to Humphrey in the mayoralty is John Simmons, pastor of St. Mark's Lutheran Church, Minneapolis. This United Lutheran clergyman has been a staunch supporter of Humphrey and is highly regarded by local labor forces.

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Red Dean Attracts Large Audience

Hewlett Johnson, dean of Canterbury Cathedral, England, spoke at a mass meeting on Nov. 20 in Central Lutheran Church, Minneapolis. This largest church in the Twin Cities, with a seating capacity of over 3,000, was filled. The "Red dean" said: "If one thing is at all certain to me from my experience in eastern Europe and the Soviet Union, it is that these peoples do not want war and want only the chance to improve their country." Dr. Johnson addressed Minneapolis ministers on Nov. 22. He was introduced by Stephen Keeler, bishop of the Minnesota Episcopal diocese.

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Students Meet Farmers

A unique experiment in rural sociology was recently carried out by Macalester College when 20 of its students, under Prof. Harold B. Eastman, spent three days in farm homes observing rural family and church life, rural schools and rural political and economic institutions. The students, in teams of two, were invited by the farm families to stay in their homes. Another 20 students will visit other farm centers later in the academic year. Macalester was recently host to 24 young Canadians from United College, Winnipeg, who came for the American-Canadian student conference held annually on the Macalester campus. The 24 young people who represented Macalester at the conference were selected from among 48 candidates by a student-faculty committee on the basis of interest and ability. All candidates had met two nights weekly to study American-Canadian relations.

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'Too Many People,' Says 'Expert'

At a population symposium held recently at the University of Minnesota, Guy I. Burch, director of the Population Reference Bureau, Washington, D.C., pointed out that birth rates are outdistancing death rates farther every year. "If the death rate in India were as low as in the United States," he said, "in 100 years India would have enough people to fill five earths." Although he thinks that they are overpopulated, Burch believes that the United States, Canada and Australia still have room for "democratic expansion." In his opinion, all countries are more or less overpopulated. His solution is to make a "simple and inexpensive method of birth control available to the masses." He admitted that this plan would run into powerful opposition from some religious groups, but maintained that ultimately we shall have no other choice if the present birth increase at the rate of 200,000,000 per decade continues.

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Says U.S. is Main Base Of Catholics

Alumni of the Roman Catholic Cretin high school, St. Paul, gathered recently at their annual dinner to hear Clem Lane, editor of the *Chicago Daily News* and a graduate of Cretin in 1916, declare: "The future of the Roman Catholic Church for the next century, humanly speaking, is in the hands of the church in the United States. Economic conditions in other countries are such that little help can be expected in furthering the church. In the United States we have numbers, wealth and the finest leadership from our priests, brothers, nuns and our hierarchy, but that alone is not enough. It is up to each individual Catholic to join in the right and become a Catholic Action apostle."

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And So Forth

Two University of Minnesota students were recently arrested for failure to register in the peacetime draft. One, J. Kingsley Widmer, was sentenced to eight months in prison by Federal Judge M. M. Joyce. The other, Austin Regier, is being held on $1,500 bail.

The first D. P.'s arrived in St. Paul on Nov. 2—Michael Skuja and his wife, Emilia, 40, with their children, Ivers, 13, and Janice, 1. They were housed temporarily in the Lutheran Resettlement Home here before going on to Reville, S.D., where George Johnson, an implement dealer, has promised Skuja a job and a home.

ALTON M. MOTTER

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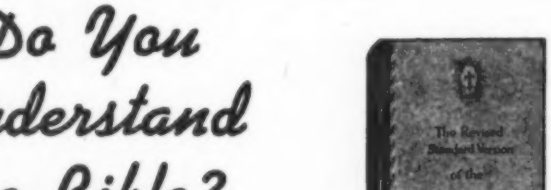

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Seattle Churches Unite in Mission

Representatives of 122 Congregations Join in Evangelism Drive—Wets Successful in Election

SEATTLE, Nov. 22.—Nothing has stirred this city in decades as has the fellowship evangelism mission sponsored by the Seattle council of churches and conducted by a team of national leaders headed by Harry H. Kalas, director of educational evangelism for the International Council of Religious Education. Cooperating are 122 churches representing a score or more of denominations. On a Sunday afternoon over 5,000 lay men and women and young people covered the entire city in a religious canvass which brought to light thousands of unchurched people of all denominations or no denomination. Thus it is realized that Seattle churches confront a tremendous responsibility. Congregations have since studied the situation in their areas and made plans for a continuing program of fellowship cultivation which will be carried out in three cycles ending respectively at Christmas, Lent and Easter.

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Careful Preparation Brings Results

Dr. Kalas paid tribute to the efficient and careful preparations made by the Seattle council of churches, of which Gertrude Apel is the capable secretary. Painstaking work over a period of months to perfect every slightest detail was largely responsible for the success of the mission. For the first time in a generation and more, churches of all theological complexions are working together in a common cause—to bring the gospel to the unchurched of the city. The seminars held during the mission brought high inspiration and consecration to the 122 pastors and the guest leaders who took part in them.

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Plan Cooperative Ministry To Service Men

Anticipating a population of 30,000 service men at Fort Lewis, Tacoma, the churches of that city are girding themselves anew for a spiritual ministry to these young men. The Tacoma council of churches, which converted its service men's center into a youth center after the war, has engaged a director to give the major portion of his time to this task. Bowling alleys and a recreation room are already crowded, and the church members have welcomed thousands of soldiers into their homes over the week ends. The group of local churches affiliated with the National Association of Evangelicals is also opening a service center, and the local Y.M.C.A. is operating the former U.S.O. building for the same purpose.

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Wets Successful At Polls

Washington wet forces won sweeping victories in the recent elections, defeating Initiative 13, which would have closed taverns, taken the sale of beer and wine out of grocery stores and placed the sale of all alcoholic beverages in state liquor stores. Initiative 171, which proposed that sale of hard liquor by the drink be legalized in hotels, restaurants, clubs, common carriers and "elsewhere," was voted in by a substantial majority. The hundreds of thousands of dollars poured into an advertising campaign by the wets during the last weeks of the drive apparently operated overwhelmingly against the drys, who lacked the financial means to put on an extensive propaganda campaign. Another initiative with social implications, No. 172, passed by a large majority. This measure will again make available to the needy of the state any appliance that might be prescribed by physicians, such as eyeglasses, dentures, hearing aids, artificial limbs and glass eyes. To meet the increased cost of this program, its opponents prophesy, the state sales tax of 3 per cent will have to be raised to 5 per cent.

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Republican Governor Elected Despite Democratic Tide

Though Democrats made practically a clean sweep of state offices, Arthur B. Langlie, a former governor and a Republican, defeated Monrad C. Wallgren, the Democratic incumbent. Langlie, an active layman in one of Seattle's churches, had the support of most church people. Reports are circulating that the Republican legislators have decided not to approve the new liquor board to be appointed by the retiring governor to regulate the sale of liquor by the drink under the new law, so that the new governor may be free to appoint his own board. On the national front, two Republican congressmen failed

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of re-election. However, Representative Thor Tollefson (Rep.) of the sixth district (Tacoma) was re-elected easily. He voted against the Taft-Hartley law and sustained the President's veto. Labor did not forget him.

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Organize Protest against Demoralizing 'Comics'

The growing protest around the country against the so-called "comics" has reached this state. Under the determined leadership of the Washington P.-T.A. and its local units, several cities are studying the problem with a view to passing ordinances to do something about it. The Tacoma city council recently passed an ordinance which "prohibits acquisition, possession, distribution or exhibition of obscene or indecent pictures or publications, and sale of or exhibition to minors of publications featuring or depicting crimes or deeds of violence, bloodshed or lust." A board to censor all such publications and penalties for violation are provided under the ordinance.

WALTER O. MACOSKEY.

Plan Housing Reform

Providence Churchmen Share in Civic Drive to End Blighted Areas

PROVIDENCE, R. I., Nov. 23.—A far-reaching plan for civic improvement has been developed by the Providence redevelopment agency, of which Chester R. Martin, Congregational layman, is chairman. Churchmen and members of social welfare agencies are participating in consultations at each step in this attempt to build a better city. The first step calls for the agency, through a bond issue voted in the recent election, to purchase land in certain blighted areas of the city. The property will be improved and sold to private investors, who will be expected to build houses and apartments in the upper-rental brackets. Two of the areas are in built-up regions close to the business district; the others are in outlying regions. The project promises to provide 1,400 to 2,200 new housing units. It is felt that though this type of housing program does not preclude the need for low-rental public housing, it will do a great deal to relieve the housing situation in general. The agency is also developing neighborhood plans for the improvement of other areas.

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Sponsor Second Reformation Day Observance

Eleven hundred persons attended the second annual Reformation Day service sponsored by the Rhode Island council of churches, at which Herbert Gezork of Andover Newton Theological School was the speaker. "As we reaffirm these great Protestant convictions," Dr. Gezork said, "we must also be aware of our shortcomings, that often religious tolerance has deteriorated into complacency and indifference, that liberty can easily deteriorate into licentiousness where the strong spiritual members are missing that tie men's consciences to the word and will of God." The service was preceded by a processional of flags of the United Nations, including the new official U.N. flag. Clerical and lay leaders took part in the procession.

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Hear of State Council of Churches' Progress

The Rhode Island council of churches, of which Elmer J. McVey, manufacturer, is president, recently held its midyear meeting with all departments reporting progress. The radio department is now conducting 11 weekly programs, and more are being planned. The council's overseas relief center, located in a house on "Christian hill" contributed for the purpose by E. M. Loew, Boston theater man, has shipped over 88 tons of food and clothes to Europe in two years, according to Frederick P. Taft, chairman of the center.

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Describes Le Chambon Work Camp

Speaking at the autumn session of the Rhode Island Congregational conference, Arthur E. Wilson of Beneficent Church described his experiences last summer as work director of the international work camp at the Collège Cévénol at Le Chambon, France. The program being carried on there by the Presbyterian and Congregational churches, he declared, is one of the most outstanding experiments in the world. "It is wonderful," he said, "to work with young people who have spent $500 to $600 for the privilege of working harder than they have ever worked before."

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And So Forth

John O. Pastore, Rhode Island's (and the nation's) first Italian-born governor, was re-elected by one of the largest pluralities in history on Nov. 2. His opponent was Albert P. Reurat, former mayor of Warwick and a past vice-president of the state council of churches. The election results were heralded by labor leaders as a sign that their group can become effective as a political power.

In spite of tireless efforts by civic and religious leaders, the Rhode Island community chest campaign failed by 15 per cent to reach its goal. It is explained that many hitherto generous donors unexpectedly cut their gifts.

Frank C. Hall of Harrisville has been appointed Protestant chaplain of the Wallum Lake tuberculosis sanatorium.

Rhode Island Baptists are conducting a 10-day cooperative crusade in evangelism, with gratifying results reported.

Francis B. Rhein, rector of Emmanuel Church, Newport, has been elected president of the Newport county council of churches, which is developing an active program.

JOHN W. ABBOTT.

Bishop Conkling Scores Gambling

A ringing denunciation of gambling at parties to raise church funds has been issued by Bishop Wallace E. Conkling of the Chicago Episcopal diocese and read from the pulpits of all Episcopal churches in the area. Basing his statement on the stand taken at the recent Lambeth conference, Bishop Conkling scored gambling as a habit that ruins homes and damages character.

Churches Oppose Policies on Race

Four South African Denominations Pass Resolutions Denouncing the New Government's Intentions

STRAND, C. P., SOUTH AFRICA, Nov. 9.—The annual sittings of the courts of the churches of South Africa gave them the first opportunity to speak out on the union's politico-racial situation after the new government announced its reactionary program and intentions. The Baptist, Congregational, Methodist and Presbyterian church courts all adopted resolutions deploring the racial policy of the present government and its intention to deprive the African and colored peoples of their franchise rights even when those rights are guaranteed by the constitution. Typical of the tone of all resolutions is that adopted by the Congregational Annual Assembly: "We are convinced that any policy of injustice and oppression must inevitably have disastrous repercussions on the whole community, and that the government's proposals can only lead to increasing racial bitterness and ultimately to strife. The threat of such legislation is already driving large numbers of the colored and African people into the arms of the Communists, and this we deplore."

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Interdenominational Group To Consider Action

As a follow-up of the separate action taken by the churches, two measures are being adopted by the Christian and liberal forces of the country. The social welfare committee of the Christian Council of South Africa, which represents 30 churches and missions, will hold a special meeting Nov. 20 to consider what action is called for to give effect to the sentiments expressed in the resolutions. In conjunction with the South African Institute of Race Relations, the council will plan a conference, to be held probably in January, at which it will stage a symposium on fundamental rights as set forth in the draft International Declaration of Human Rights now before the United Nations. The symposium, it is hoped, will indicate where South Africa falls short of granting those rights, and suggest what rights might be attainable within a measurable period.

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Debate Union's Intention to Annex South West Africa

A very mixed reception has been given Prime Minister Malan's announcement from Windhoek, South West Africa, of his intention to incorporate that territory into the Union of South Africa by according it six seats in the House of Assembly. The parliamentary opposition regards this as a political maneuver to increase to a safer margin the government's precarious majority in parliament. The union's leading religious weekly says: "There is no convincing reason why the parliamentary vote of the South West African electorate should be so heavily loaded in their favor as to give them a representation in the assembly quite out of proportion to their actual numbers." Apparently no recognition is contemplated for the African population of the territory, which is 10 times that of the European. It would seem that the move is in line with the government's intention to abolish the representation of Africans even by Europeans in the union. The matter is being debated at the present time by the United Nations, and South Africa awaits with interest the judgment of the rest of the world.

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Minister of Education Stands Fast for African Education

In spite of great opposition from his own majority (Nationalist) party members, Dr. Stals, new minister of education, continued from the estimates of the previous government £5,000,000 for African education. The Nationalist party has consistently opposed increasing the amounts allotted to African education on the grounds that doing so lays too great a financial burden on the white population and that educating Africans would create "dire dangers" for "white civilization." Against these arguments Dr. Stals set his face. He appealed to members of parliament "to be as serious as they have never been before, because we as a small white population have the destiny of millions of others in our hands and we want to set the course of their future in a fair manner."

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New Racial Policy Institute Reflects Government Stand

South Africa has two flags, two anthems, two capitals, two languages. Now it is to have two institutes on race relations. The South African Institute of Race Relations has done excellent work as an objective fact-finding body since it was set up in 1929 with generous funds from the Carnegie corporation of New York and the Phelps-Stokes fund. Now a South African Bureau of Racial Affairs, arising out of the much debated report of a government commission on native laws and out of the coming to power of the party whose views oppose the commission's findings, is to be set up. Its members are identified with the new government on racial segregation. It announces that it will concern itself with the "scientific study of racial problems." Widely voiced criticism in the press is that the result of this "scientific study" has been laid down beforehand—a method that is hardly "scientific."

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And So Forth

In a circular letter announcing the formation of a civil rights league to "safeguard the civil rights of the non-white population," Coadjutor Bishop S. W. Lavis of Cape Town says that the success of the new organization will have been achieved when "no government dares to put before the parliament of this country any oppressive proposals."

Dr. Nicol, a minister of the Dutch Reformed Church who was serving as president of the Christian Council of South Africa when his section of the denomination withdrew from the council mainly on the score of differences in missionary policy and general attitude toward the non-white population, has been appointed administrator of the Transvaal. Prime Minister Malan is also a minister of the Dutch Reformed Church.

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To Establish New Visual Aid Depots

Religious Film Association Will Set Up 7 More Outlets—Protestant Teachers of New York Hear Leiper

NEW YORK, Nov. 24.—At a special meeting of the Religious Film Association, cooperative Protestant distributing organization for visual aids, six new branch libraries and a new depository were authorized. W. L. Rogers, executive secretary, announces that the move is part of a long-term program of expansion to supplement the services of the existing libraries in New York, Chicago, San Francisco, Dallas, St. Louis and Philadelphia. It is hoped that eventually enough libraries will be established to provide overnight service to every church in the nation. The first of the new libraries, to be located in Pittsburgh, will be operated by the United Presbyterian Church's department of visual education. At the meeting three additional agencies were added to the association's membership: the Northern Baptist Convention's council on finance and promotion, the Friends' book and supply house and the Congregational Christian Churches' mission council.

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Protestant Teachers' Association Meets

Principal speaker at the 23rd annual luncheon of the Protestant teachers' association of New York, held at the Astor hotel Saturday, was Henry Smith Leiper, associate general secretary of the World Council of Churches. Lauding the community achieved by the varied races and faiths of the city, Dr. Leiper called for a similar international Christian community as a means of achieving world peace. William Jansen, superintendent of schools, declared that the teachers' organizations of the three faiths in the city "stand for fellowship and understanding, just the opposite of the divisiveness they are accused of preaching." Margaret A. Lindquist, principal of a Manhattan junior high school, reminded the group that it is the only Protestant organization in New York which has united all Protestants in one common cause—"the moral and religious education of the children of the city."

• • •

Would Make Democracy 'Safe for World'

Preaching at Fifth Avenue Presbyterian Church Sunday, Joseph R. Sizoo, president of New Brunswick Theological Seminary, suggested that the United States adopt a new slogan: "Make Democracy Safe for the World." "At the Amsterdam conference, where American delegates were in a minority, leaders of world Christendom repudiated and rebuked both communism and democracy," he said. ". . . This caricature isn't true, but there's enough truth in it to hurt. As long as people in this land are enslaved by ignorance and disease, racialism and intolerance, pressure groups and poverty, the world of freedom hasn't been won. Some of us have turned our freedom into exploitation. . . . We can't make a nation strong when it is held together by the rotten rope of self-interest. Too often we think of democracy only in terms of getting our rights."

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Honor Ford, Straus at N.C.C.J. Dinner

At a $50-a-plate dinner held at the Waldorf-Astoria hotel recently, the National Conference of Christians and Jews honored Henry Ford II and Roger Williams Straus for their contributions to the "cause of brotherhood and understanding among men." Thomas E. Braniff, Catholic co-chairman of the conference, presided. Speakers in addition to the guests of honor were Dwight Palmer and James A. Farley, who presented the citations; Everett R. Clinchy, conference president; and Nelson A. Rockefeller.

• • •

Chairmen of Brooklyn Round Table Resign in Protest

Judge Matthew J. Troy, Catholic layman; Oscar A. Lewis, Jewish philanthropist; and this correspondent, executive secretary of the Brooklyn division of the Protestant council of New York, last week resigned as co-chairmen of the Brooklyn round table of the National Conference of Christians and Jews. Their resignation came after a controversy developing over a period of months culminated in the national office's announcement of the sale of tickets for a benefit football game to be held in Brooklyn on a Sunday. In a joint statement the co-chairmen said: "This action was brought about by the failure over a period of years of the national office to give proper recognition to Brooklyn. The latest demonstration of this attitude occurred when letters went out without full clearance and understanding of the Brooklyn round table announcing the game. . . . Such sale of tickets for a Sunday football game commercializes the holy day and is obnoxious to all Christians and to deeply religious people everywhere." Upon this correspondent's protest, the national office insisted that the sale of tickets go on, despite the religious convictions and objections of a large part of the conference's constituency. Thereupon, the three chairmen resigned.

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And So Forth

The national council of the Camp Fire Girls at its meeting last week agreed unanimously upon a policy of inviting churches and synagogues to sponsor Camp Fire groups. Mrs. James C. Parker of Grand Rapids, Mich., national president, explained that the new program does not necessarily mean that girls of different religious beliefs must be members of the groups their particular church or synagogue sponsors.

Fifty-one organizations and over 2,000 persons attended the 27th annual service of patriotic societies held at the Cathedral of St. John Sunday. Oldest group participating was the St. Andrew's Society of the State of New York, founded in 1756; newest, the Australian Society of the State of New York, founded in 1939. Members of the societies heard an address by Protestant Episcopal Bishop Charles K. Gilbert of the New York diocese.

St. George's Episcopal Church last week celebrated the bicentennial of its founding and the centennial of the erection of its present building in Stuyvesant square.

J. HENRY CARPENTER.

Chilean Catholics Appeal to Workers

In Face of Inroads by Communism and Protestanism, Leaders Initiate Drives to Regain Masses

SANTIAGO, CHILE, Nov. 11.—The growing awareness of Chilean Roman Catholic leaders that their church is losing ground in this country among workers and the masses generally is apparent from steps they have taken recently. Under their auspices Albert Sanchagrin, assistant ecclesiastical adviser of the Jocists ("Young Catholic Workers of Canada"), has arrived to make a study of communism. Father Sanchagrin is acting as special adviser to the Catholic labor organization. He has discovered, he says, that communism is growing in Chile not because its doctrines are understood but because it promises paradise on earth to the masses, whose living conditions are far below decent human standards. He finds also that most of the people believe that they can be Catholics in their private lives and Communists in their social activities. Because there are so few priests in South America, Father Sanchagrin says, many Catholics never get beyond the "baptism" stage and are never contacted by priests or nuns for religious instruction. This fact, he believes, explains the marked success Protestant missionaries have had among the nominal Catholics of Central and South America. The people accept the Protestant teaching of salvation through Christ because they are too little acquainted with the Catholic faith to perceive any difference beween its doctrines and those preached by Evangelical missionaries.

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Urge Catholics to Preach In Streets

As part of the campaign to win back the working people Chile's leading ecclesiastic, José María Cardinal Caro, has appealed to all "militant" Catholics to go out into the streets and present Catholic doctrine to "those who never go to church, never hear the preaching of the word of God, and whose ignorance is chiefly exploited by Protestantism and communism." Evangelical congregations have been preaching in public places ever since they were organized here 50-odd years ago, and they always attract interested groups of listeners. One of the principal topics considered at the recent fourth national congress of the Catholic Association of Chilean Women was means of counteracting the influence which the Evangelicals have gained over mothers and daughters throughout the land. The delegates decided to imitate the methods used by Protestants. Our Evangelical women have just held their 28th national congress, whereas the Catholic women have only begun to "wake up."

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Immigrants Arrive From Europe

The first large group of immigrants to arrive in this country under the agreement signed by the government and the Intergovernment Bureau of Refugees in Lon-

don has just reached Santiago. Of the 434 newcomers—all from Austria—192 are men, mainly industrial technicians selected by the Chilean consul in Austria. Under the terms of the agreement a total of 10,000 selected immigrants from various European countries will land here within the next few months. Most of them will go to work on farms or in factories.

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Chile Tightens Up On Communists

The congress recently approved a "law for the defense of democracy," which rules that Communists may not be employed by the state, receive military training, vote in any election, belong to any workers' union or hold office in it, or serve as members of congress. The Communist party is dissolved by this law. It is forbidden to publish any newspaper, purchase property, rent halls for meetings, or finance any movement designed to perpetuate the party organization in other forms. The law provides further that anyone aiding the Communist party shall be punished and requires heads of government departments to expose any employees who are found to be Communists. Public school teachers who show Communist tendencies are to be dismissed.

• • •

Part of Gonzales' Drive Against Communism

President Gonzales asserts that with the initiation of this law Chile's active fight against communism has started. It will be recalled that the president was elected two years ago with the enthusiastic support of the Communist party, and that he met strong opposition from many liberals who, while they favored his social program, feared he leaned too much toward the left. Today President Gonzales is considered by Communists one of their chief enemies, not only in Chile but in the international field as well. Six months after his election, he found it necessary to request the resignations of the three outstanding Communists he had asked to serve as cabinet ministers, because they were sabotaging the measures by which he was seeking to deal with the nation's critical socio-economic problems. A long, largely Communist-led strike in the coal fields was ended only after the military was called out and a "state of emergency" proclaimed for the whole country.

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Military Coup Is Frustrated

The violent spirit of the military revolts which have occurred in certain South American countries in the past few months has spread to some members of the Chilean army and air corps. Early this month the wife of one of the men involved in it informed President Gonzales of a plot which would have forced him to replace his civilian cabinet with one made up of military men or "military-minded" civilians, dissolve all political parties and abolish the congress. The conspirators planned to conduct a highly nationalistic administration, leaning toward neither the U. S. nor Russia but cooperating closely with the governments of Argentina, Paraguay and Peru, and to exile President Gonzales if he proved slow in acceding to their demands. On learning of the plot the ministers of interior and defense acted

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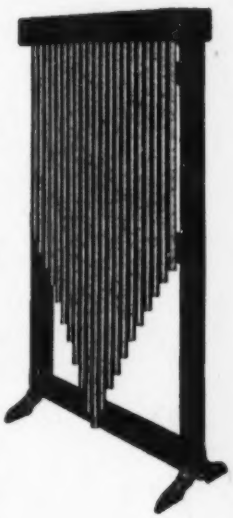

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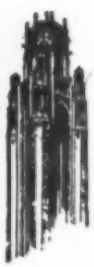
promptly to nip it in the bud. Thirty military men, some of them high-ranking officers, were imprisoned. The newspapers have underlined the fact that the great majority of army and air corps leaders were not contaminated by the unpatriotic views of the instigators of this abortive revolt. PEDRO ZOTTELE.

U. S. Scandinavian Free Churches Talk Union

A joint committee on unity set up by the Evangelical Free Church of America (Swedish) and the Evangelical Free Association (Norwegian) met recently in Minneapolis to consider preliminary plans for a possible merger of the denominations by next year, Religious News Service reports. The two groups have about 25,000 members.

Oakland Host to Convocation

Under the sponsorship of the Northern California-Western Nevada council of churches, the first annual fall convocation of ministers was held in Oakland Nov. 2-4. In former years this meeting had been an independent one known as the evangelical fellowship.



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California Spurns Liquor Controls

Initiative Amendments on November Ballot Lose Out—Gallagher Fails to Make Grade

SAN FRANCISCO, Nov. 22.—In many ways state issues overshadowed national issues in California on election day. From the churches' point of view, initiative amendments 2 and 12 were of primary interest. Both were defeated. No. 12, sponsored by the state temperance federation, early won a place on the ballot. It would have given local authorities the right to veto licenses issued by the state board of equalization. The temperance federation had used some high-pressure tactics in obtaining support for the amendment, in at least one case announcing that a prominent church organization had endorsed the measure before the organization had even been given a chance to discuss the matter. No. 2, which received the second-largest number of signatures of any initiative in the state's history and somehow got ahead of the earlier measure on the ballot, would have permitted local authorities to "regulate the presence of minors" and to restrict the sale of liquor to unescorted women except at tables. The first advertising to appear was on large billboards urging: "Let's clean house, Vote Yes on No. 2." But then the opposition really got going, and advertising blossomed in taverns and later on roadside billboards to the effect that No. 2 would mean prohibition, local option and gangsters. Enormous sums must have been spent to defeat the measure.

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State Gets Right to Limit Number of Brakemen

One measure for the passage of which much money was spent won by a narrow margin. It empowers the state public utilities commission to prescribe the number of brakemen assigned to trains. It was presented to the public as a measure to end "featherbedding" and to bring down the cost of living. Large roadside billboards and radio jingles broadcast the theme, "I've been loafing on the railroad." Belatedly the railway brotherhoods got into the picture with the countercharge that the measure would seriously jeopardize public safety, but they were unable to get the proposal defeated. The bitterly contested measure to apportion state senate seats on a population rather than geographical basis, thus transferring senate control from the rural to the urban regions, was decisively defeated.

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Buell Gallagher Defeated

Liberals in this area were disappointed at the failure of Buell Gallagher, at one time president of Talladega College and more recently professor of social ethics at the Pacific School of Religion, to defeat the Republican incumbent in Congress from the East Bay region. However, Gallagher came within a few thousand votes of his goal. Partly compensating for this disappointment was the victory of Congressman Franck Havenner of San Francisco.

• • •

Attorney General Clashes with Commission on Crime

It is being widely predicted that Governor Warren will have to intervene personally in the conflict between his commission on organized crime and Frederick N. Howser, former Los Angeles district attorney who was elected state attorney general in the Republican landslide of two years ago and has been a storm center ever since. Before the governor's crime commission came into the picture, various local authorities charged Howser's office with "protecting" slot machine operators. When the commission, which is headed by Admiral Standley, investigated the reports, Howser refused to meet with it, so the group made public its findings without hearing his testimony. Howser thereupon ruled that the appointment of Warren Olney III as chief counsel for the commission had been unconstitutional, since the technical staff should have been provided by the attorney general's office, and ordered his name struck from the state payroll. The California peace officers' association has voted confidence in the commission and Governor Warren has indicated that he will support Olney, but it looks now as if the controversy may reach the courts.

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9,000 Attend Ecumenical Communion Service

As the opening feature of the annual International Convention of Disciples of Christ in San Francisco this fall, the Northern California-Western Nevada council of churches arranged an ecumenical service in the Oakland arena. Over 9,000 persons attended the service, one of the greatest ecumenical demonstrations this area has yet seen. During the convention Disciple leaders occupied pulpits of other denominations throughout the Bay area.

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And So Forth

At the end of the summer Howard C. Busching resigned after two years as secretary of the Oakland council of churches to accept a position in the Florida State University school of social welfare as assistant professor of marriage education. His successor has not yet been announced.

G. Weldon Gatlin, pastor of the First Methodist Church, Waco, Tex., and a former navy chaplain, has been named to succeed Julian McPheeters at historic Glide Methodist Church here.

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British M.P.'s in Religious Appeal

Parliament's Socialist Christian Group Launches Drive in Industry—Labor Hails Truman Victory

LONDON, Nov. 17.—The Socialist Christian group in Parliament has begun its effort to "try to find and express the vision and the faith that are the vital need of our day and generation." Six M. P.'s recently went to Sheffield, Britain's great steel center, to address 16 midday meetings in factories and 11 evening meetings organized by trade union branches. They also held conferences with ministers and trade union leaders. The contacts made by the two industrial chaplains at work in the Sheffield factories formed the basis of the campaign, which is being looked upon as a most promising infiltration into a field where Christian action is at present extremely limited.

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Truman Victory Heartens Labor Party

President Truman's re-election is looked upon here as a sign that liberal rather than conservative policies will be pursued in the U.S. It has heartened the Labor party as it prepares for the 1950 general election, and depressed the Conservatives, who still believe that they have only to denounce nationalization schemes and governmental controls to win over the voters; they see now that voters in the democracies are more likely to plump for policies than for vague promises that "all will be well when we get in." Meanwhile, the government is committed to nationalizing the steel industry, though it faces resolute opposition on the matter in Parliament. It will get the bill all right, but will it carry the nation with it? Will this latest venture in nationalization be the death signal for the Labor government? So far there are no signs of its imminent end, although Mr. Churchill and his colleagues seem to feel that "the dawn is not far off." It will take more than speeches to unseat this government. Political prophets are at a discount since Mr. Truman's triumph, so it is perhaps useless to report that the nation does not seem greatly excited over who runs the steel industry.

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Moral Re-Armament Blooms in London

The Oxford Group, rechristened Moral Re-Armament, has burst into new splendor with a musical revue, "The Good Road," which is being presented at His Majesty's theater, one of London's largest, by a cast of 200, predominantly American. The plot deals with an American family which from quarreling and bickering is delivered into sunshine and smiles. By what? So far no professional theater critic has been able to discover the secret of the change, though it is such secular "men of the world" that M.R.A. is after. It is said that this positive alternative to class war" has been presented in Munich, Stuttgart, Frankfurt, Essen and Düsseldorf at the request of British and American authorities. The committee backing the movement here is loaded with titled and society people. It costs around $7,500 a week just to keep the theater doors open. Frank Buchman was present on opening night.

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Urges Rewriting of Liturgy For the Young

The headmaster of Aldenham, one of the smaller boys' schools connected with the Church of England, has appealed partly in anger and partly in anguish for someone—say Dorothy Sayers or T. S. Eliot—to rewrite the church liturgy for the young. He finds youth in violent revolt against the church's present teaching and practice. "What would be thought," he asks, "of a schoolmaster whose textbooks remained substantially unaltered for nearly three centuries, who used the same book for boys of all ages and stages, and who never went outside the lesson structure suggested to his predecessors by, say, Roger Ascham in the 16th century?"

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Bishop Sees Signs of New Religious Life

At his recent diocesan conference Dr. Chavasse, the bishop of Rochester, mentioned three signs which lead him to believe that there is a turning of the tide in the religious life of England: congregations are larger than in 1938, the number of candidates for ordination is increasing, and many young men and women of promise are rallying to the church and to Christian ideals. No doubt the bishop could easily be refuted on every point, but many believe that his third point is sound. Whereas the 1918 generation seemed entirely lost to the Christian faith, that of today gives indication at least of listening and, where there is an effective presentation of the faith, of responding.

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And So Forth

The Archbishop of Canterbury has been on a 12-day visit to the British zone of Germany at the invitation of General Robertson, the military governor.

"Save Europe Now," the organization founded by Victor Gollancz, is to disband after this winter. Its work will be carried on by Christian Reconstruction in Europe and the Friends Service Council.

Martyn Gooch is to retire from the secretaryship of the World's Evangelical Alliance after 45 years' service.

J. S. Whale delivered the Drew lecture on immortality at New College (Congregational).

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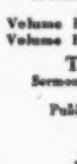
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Seeks Homes and Jobs for D.P.'s

New York Committee Conducts Canvass for Openings – Reporter Reveals Graft by Liquor Interests

SYRACUSE, N. Y., Nov. 23.—The state council of churches and area organizations are mapping plans to take care of the settlement of displaced persons in this state. A resolution adopted by the board of directors at the November meeting calls for each church "to make definite plans for the settlement of at least one individual or family during the coming year, and to assist them in becoming adjusted to the life of the community and the fellowship of the church." A strong state committee has been organized under the chairmanship of Philip Allen Swartz, pastor of the First Congregational Church, Poughkeepsie. A committee is actively at work in the Syracuse area under the leadership of William R. Robbins, rector of the Episcopal Church of Cazenovia, and Mrs. Malcolm E. Peabody of Syracuse.

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Liquor Interests Corrupt Politics

Disclosures made by Robert M. Hallett in his recent series of articles in the *Christian Science Monitor* are awakening religious leaders to the seriousness of the liquor situation in this state. Mr. Hallett, as the result of a careful study, expressed the conviction that many of the liquor-selling places breed crime and exert a degenerating influence upon youth. He found evidence that bribery and political influences of a corrupt nature have been used in securing licenses, and that fees of at least $7,500 have been paid to "expediters who can get action on a desired license." One of the articles called attention to the fact that the total number of licenses at the end of 1947 had jumped to 52,863, as compared to 39,428 in 1943.

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Churches Attack Gambling

Delegates from churches composing the Syracuse council of churches, at a meeting in Betts Memorial Universalist Church, adopted a strongly worded resolution authorizing action to rid the city of gambling. Condemning gambling as an evil because of its "disastrous effects upon sound business, honest government, personal morality and family stability," they called upon the directors of the council "to organize and conduct a determined, energetic and courageous campaign of education and civic action to rid our city and county of commercialized gambling." The hollowness of police pretenses to be enforcing the law was recently revealed when a fire in an office building resulted in papers from a horse-room being scattered over the street.

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Adult Education Expanding

A report by Francis T. Spaulding, state commissioner of education, shows greatly increased participation of adults in educational programs. He says that "four times as many people spent five times as much time in four times as many communities as was the case three years ago." Adult education programs are said to be operating "in every city of the state except three, in 63 per cent of all villages, and in a rapidly increasing number of rural and semi-rural areas." Several ministers have been discussing the meaning of this report for Christian education and agree that there needs to be a greater emphasis upon adult education in the Protestant churches and a fresher approach.

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Compulsory Chapel Survives Strike

Students at Genesee Junior College, Lima, N. Y., have been on a strike, one of their main grievances being the compulsory chapel attendance. The college is a Methodist institution but admits students of all religions. The students returned to classes after two days on the promise that the board of directors would consider their complaints. The board later gave a unanimous vote of confidence to the president, J. Wesley Searles, and went on record as upholding the chapel attendance rule as published in the annual bulletin.

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And So Forth

James A. Palmore, young layman of this city, with his wife and three small children, will soon leave for the Philippine Islands, where Mr. Palmore will serve as business manager of Silliman University and Mrs. Palmore as a member of the music faculty. They are under appointment by the Board of Foreign Missions of the Presbyterian Church, U.S.A. Mr. Palmore is an engineer at the Carrier Corporation who has been rapidly promoted and holds a lucrative and promising position. His decision to be a foreign missionary has made a profound impression.

A recent religious survey of the community of Waterville, near Utica, showed that 59 per cent of all non-Catholic children from the ages of 5 to 15 are not enrolled in any Sunday program of religious education.

Albany and Schenectady, rival cities, are engaged in a new kind of competition. Representatives of the safety councils of the two communities will seek to find each week which city has the greater number of courteous automobile drivers.

WALTER D. CAVERT.

The Church Roll

Guglielmo Del Pesco, for many years pastor of the Waldensian church in Trieste, Italy, was elected moderator by the Italian Waldensian synod at its annual meeting in September. He will serve for a seven-year term. Retiring Moderator Sommani will be stationed at Vallecrosia, where it is hoped that repairs may soon be started on the girls' orphanage.

Edwin Moll, who represents the National Lutheran Council's commission on orphaned missions in Palestine, flew to the U. S. early in November for a series of emergency conferences with N.L.C. officials on the future of Lutheran missions in the Holy Land. Mission properties under Dr. Moll's supervision in Palestine have an estimated value of more than $20,000,000.

Albert Buckner Coe, president of the church federation of Greater Chicago and

for the past 18 years pastor of First Congregational Church, Oak Park, Ill., is resigning to become president of the Massachusetts Congregational conference and missionary society.

Frank C. Laubach, missionary educator and literacy expert, has been invited by the Siamese government to spend 10 weeks initiating a nationwide literacy campaign in that nation. This is the first time a westerner has been asked by Siam to head such a movement. American missionary groups and UNESCO will cooperate in the campaig. Mr. and Mrs. Philip Gray, artists of Boulder, Colo., will accompany Dr. Laubach to devise and construct the literacy lessons. The team will leave late in December.

Milton M. Gordon of the Wharton school of finance and commerce at the University of Pennsylvania has been awarded $2,500 for the best study of problems of group adjustment submitted in a contest sponsored by the Institute for Religious and Social Studies. Mr. Gordon's study, "Democracy and Group Relations," contained an analysis of the causes of group prejudices and an outline for an educational program to overcome conflict among various cultural groups in the U. S.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

June Bride (War.) Bette Davis, Betty Lynn, Robert Montgomery, Tom Tully. *Comedy.* Sophisticated staff of big-circulation magazine go to small town to glamorize "typical" family to be featured in one of those "How America Lives" spreads, more than meet their match. Sub-theme has domineering lady editor feuding with feature writer, finally succumbing and abandoning career. *Glib,* polished comedy, with some good satire, some regrettable use of drinking as comic motif. M,Y

The Loves of Carmen (Col.) Glenn Ford, Rita Hayworth, Victor Jory. *Melodrama* based not on the opera but on original Merimée novel, and without the Bizet music, about the conscienceless gypsy girl who lures model soldier through murder, desertion, highway robbery, to final destruction. An expensively set, technicolored extravaganza, *violent,* sexy, never permitting its heroine to seem quite so evil as her actions indicate she must be. M

Night Has a Thousand Eyes (Par.) Edward G. Robinson, Gail Russell. *Melodrama.* Fake mindreader suddenly discovers he can really foretell events. He feels himself responsible for what ensues, tries to warn those concerned, only sees things work out to tragic ends. Takes itself and occult phenomena seriously, is mainly *ponderous,* dull. M

The Saxon Charm (Univ.) Susan Hayward, Robert Montgomery, John Payne. *Drama.* Character sketch of powerful, warped, talented (so we are told) Broadway producer who ruthlessly stifles all initiative on part of those around him until they become his pawns, finally gets his come-uppance but still does not face the truth. A *bitter portrait* done shrewdly and with trace of humor by Montgomery to point up evil possible when one man exercises too much power. Sophisticated dialogue. M,Y

BEST CURRENT FILMS

For Family: Deep Waters, Fighting Father Dunne, Give My Regards to Broadway, Green Grass of Wyoming, I Remember Mama, Life with Father, Mr. Blandings Builds His Dream House, Olympic Games of 1948, The Overlanders, Rachel and the Stranger, The Search, The Tender Years, Thunder in the Valley.

For Mature Audience: Apartment for Peggy, Canon City, Four Faces West, Frieda, Great Expectations, Hamlet, I Know Where I'm Going, Johnny Belinda, Pitfall, Shoe-Shine, The Snake Pit, The Treasure of the Sierra Madre. 12-8-48

Recent deaths in the field of religion: L. C. Phillips, principal clerk of the Church of Scotland's General Assembly, on Nov. 5, within a few hours of the death of J. T. Cox, whom he succeeded as principal clerk in 1946. . . . Mrs. Mary Kerr Duguid, from 1923 until 1939 field secretary of the Presbyterian, U.S.A., Board of Foreign Missions, in Newark, N. J., Nov. 7, at the age of 72. . . . James M. Maxon, retired Protestant Episcopal bishop of the diocese of Tennessee and former chancellor of the University of the South, Sewanee, Tenn., in Memphis, Nov. 8, at the age of 73. . . . Elizabeth Root Luce, widow of Henry Winters Luce, missionary educator in China, and mother of Henry R. Luce of *Time, Life* and *Fortune,* in Haverford, Pa., at the age of 77. . . . John Nuveen, Chicago business man, formerly president of the Chicago Sunday Evening Club and a director of a number of religious organizations and societies, Nov. 14, at the age of 84. . . . Bishop Alexander Mann, retired, of the Protestant Episcopal diocese of Pittsburgh, on Nov. 15.

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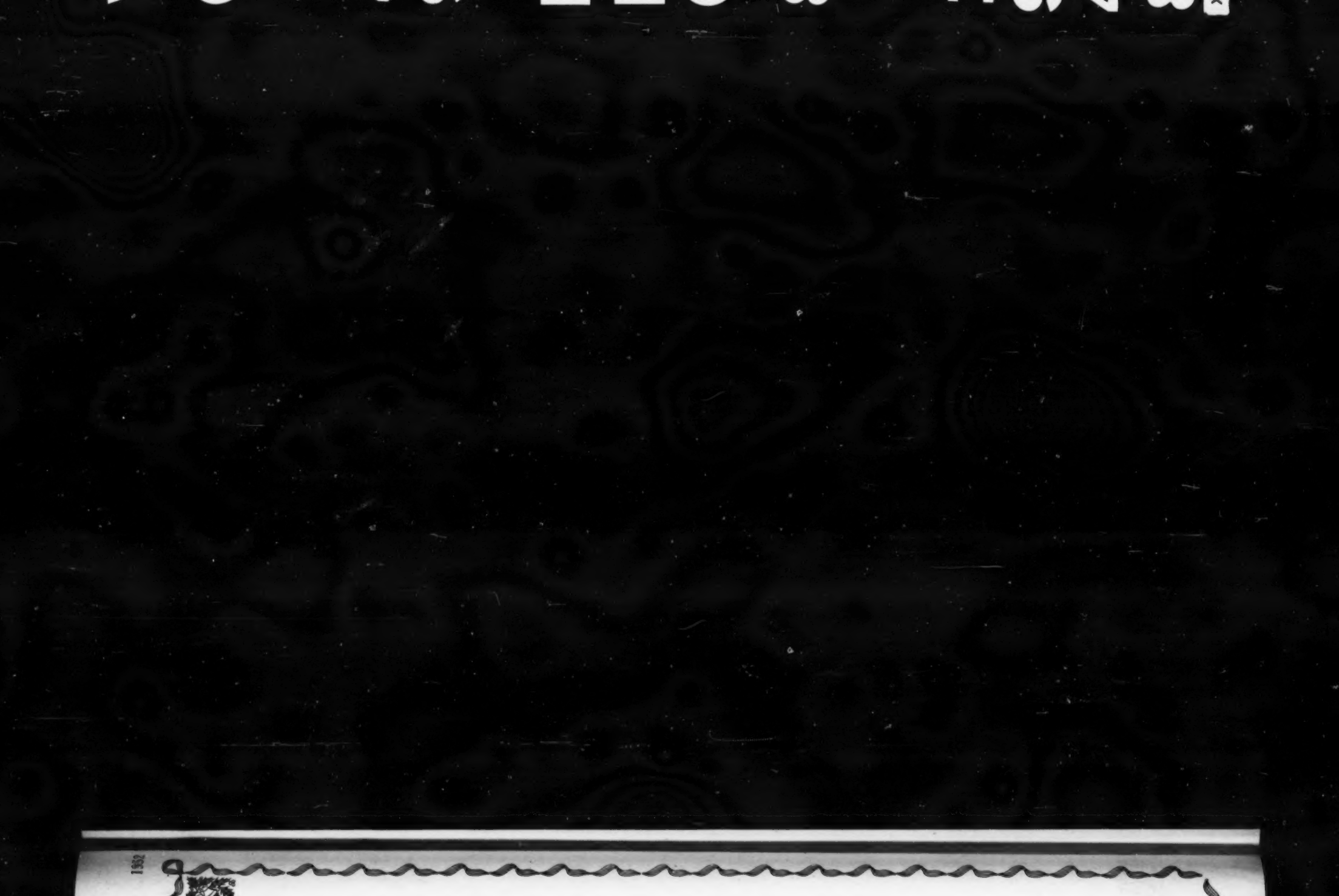
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